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A COMMENTARY

UPON

THE GOSPEL ACCORDING TO S. LUKE,

BY

S. CYRIL,

PATRIARCH OF ALEXANDRIA.

NOW FIRST TRANSLATED INTO ENGLISH

FROM AN ANCIENT SYRIAC VERSION

BY

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PREFACE.

WHEN I undertook the task of preparing for the press the Syriac Version of S. Cyril's Commentary upon the Gospel of S. Luke, discovered among the manuscripts lately obtained from Egypt, and deposited in the British Museum, I was aware that my labours would be of little practical benefit, unless I also made it accessible to theologians generally by means of an English translation. In the performance of this duty, my chief assistance has been derived from the Nova Bibliotheca Patrum of Cardinal Mai, published in 1844–58 at Rome: for so miserably defective is even the best Syriac Lexicon, that it has repeatedly happened that I have only been able to arrive with something like certainty at the meaning of a passage, by waiting until I found in some extract in Mai the equivalent in Greek of the word or phrase in question. Wherever this help has failed, I have carefully examined the use of words in other Semitic dialects, or in the numerous Syriac works which during the last few years have issued from the press, and in which I had been in the habit of noting the occurrence of all new and unusual terms. To

have discussed these difficulties in notes, would have been only to crowd my pages with matter not generally interesting, and for which, I trust, I shall hereafter have a more fitting opportunity. I think, however, that I can safely say, that in no case have I come to a conclusion except upon reasonable grounds, and that, after due allowance made for possible errors, my translation will be found to convey a correct and adequate representation of the original work.

Of the value of the Commentary, I shall probably not be considered an impartial judge: still my conviction is, that it can scarcely fail of being regarded as an important addition to our means of forming an accurate judgment of what was the real teaching of one of the most famous schools of thought in the early Church. It has not indeed gained entire acceptance; its philosophy was too deep, its creed too mysterious, its longings too fervently fixed upon the supernatural, for the practical mind of the West readily to assent to doctrines which mock rather than exercise the powers of even the subtlest reason. And while the names of its doctors have become household words with us, and we owe to their labours the establishment of the doctrine of the Trinity in Unity in its main outlines as we hold it at present, still the student of Church History is aware, that in many minor, though still important particulars, the teaching of the Alexandrine school was in excess of what we at present hold. The Athanasian Creed does not embody the actual tenets of Athanasius, nor of the other great masters of Alexandria, except in the form in which they were modified and altered by the influence of rival schools: and

in like manner S. Cyril, the inheritor at once of Athanasius' throne, and of his views, often uses arguments which the Monophysites could fairly claim as giving a colour to their belief, that after the union of the two natures in Christ it was no longer lawful to distinguish their separate limits.

It was the Nestorian controversy which called out the argumentative powers and the fiery zeal of S. Cyril; and it is certainly true that in that controversy he used Nestorius unfairly, taxing him with deductions, which, however logically they might seem to follow from his opponent's teaching, yet Nestorius himself expressly denied: but it is not true that the controversy led him into statements of doctrine beyond what his predecessors in the see of Alexandria had taught. For constantly what he opposed to his rival's views was the very doctrine of S. Athanasius; and the passage which he quotes in his treatise De recta Fide, ad Imperatrices, from that father's treatise on the Incarnation of Christ, is never exceeded in any of his own dogmatic statements. Its words are as follow:—*ὁμολογοῦμεν, καὶ εἶναι αὐτὸν υἱὸν τοῦ θεοῦ καὶ θεὸν κατὰ πνεῦμα, υἱὸν ἀνθρώπου κατὰ σάρκα· οὐ δύο φύσεις τὸν ἕνα υἱὸν, μίαν προσκυνητὴν καὶ μίαν ἀπροσκύνητον· ἀλλὰ μίαν φύσιν τοῦ θεοῦ λόγου σεσαρκωμένην καὶ προσκυνουμένην μετὰ τῆς σαρκὸς αὐτοῦ μιᾷ προσκυνήσει.* This was S. Athanasius' doctrine, this also was S. Cyril's; and it is only a falsification of the facts of history to endeavour to bring the Alexandrine school into verbal accordance with the decrees of the general council of Chalcedon. The doctrine which prevailed there was that of the rival school of Antioch, which had always firmly stood by the literal interpretation of

the plain letter of Scripture; a sound, judicious, common-sense school, which had never depth enough to have fought the battle of the Arian heresy with the profoundness of conviction which gave such undying energy to the great chiefs of Alexandria; but which nevertheless had under Providence its due place in the Church, and corrected the tendency of Athanasius and Cyril to a too immoderate love of the supernatural and mysterious.

That S. Cyril however felt that there was no insuperable barrier between the two schools is shown by his reconciliation with John of Antioch, and their signing common articles of faith. For essentially both Cyril and John of Antioch held the mean between the extremes of Nestorius and Eutyches; only Cyril's leaning was towards Eutyches, John's towards Nestorius. And when subsequently the council of Chalcedon, A. D. 451, modified, happily and wisely, the decrees of the previous general council of Ephesus, A. D. 431, and adopted as their standard of faith the teaching of the Antiochian school as embodied in the famous Epistola Flaviana of Leo, Pope of Rome, they acknowledged this substantial agreement between Antioch and Alexandria,—between themselves and the council of Ephesus,—by their declaration that *Λέων εἶπε τὰ τοῦ Κυρίλλου*,—that what Leo wrote was the same that Cyril taught. And that in the main they were right this present Commentary will shew; for S. Cyril's doctrine in it is essentially moderate. There are indeed passages in which he apparently confounds the limits of the two natures in Christ, but many more in which he gives to each its proper attributes, and bears witness to the existence of both

the godhead and the manhood in the one person of our Lord, inseparable, yet unconfused.

But when Mai would go further, and deny that the Monophysites had any ground for claiming S. Cyril's authority in their favour, his uncritical turn of mind at once betrays him: for he rests chiefly upon the treatise De Incarnatione Domini, Nov. Bib. Pat. ii. 32–74, ascribed by him to S. Cyril upon the testimony of a MS. in the Vatican. But independently of other internal evidence that this piece was written subsequently to the council of Chalcedon, it is absolutely impossible that Cyril could ever have adopted the very keystone and centre of Nestorius' teaching, the doctrine I mean of a *συνάφεια* (pp. 59, 71), a mere juxtaposition, or mechanical conjunction of the two natures in Christ, in opposition to a real union.

In the West, under the guiding minds of Augustine and Ambrose, the council of Chalcedon met at once with ready acceptance; but not so in the East. It was there that the controversy had been really waged against Arius, and the reaction from his teaching led many of the fathers into overstrained arguments which ended in heresies, ejected one after another from the Church. As in the process of fermentation there is a thick scum upon the surface while the work of purification is going on below, so each extraneous element, after mingling for a time with the great mass of Christian truth, was at length rejected with an ease or difficulty proportioned to the intenseness of its admixture with sounder doctrines. And thus the general orthodoxy and invaluable services of the Alexandrine school caused whatever there was of

exaggeration in their views long and violently to resist this purifying process in those parts of the world which had been the nearest witnesses of their struggles in defence of the doctrine of the consubstantial nature of the Son. Up to the time also of the council of Chalcedon the language of the Fathers had been vague and confused: and the expression of S. John i. 14, that "the Word was made flesh;" as it had led the Arians to affirm that the Logos was a created being, so it had led orthodox Fathers to speak as if Christ's human body was "very God." And thus the Monophysites could count up a long array of all the great names in the Church, Ignatius, Polycarp, Clemens of Rome, Irenæus, Melito of Sardes, Felix and Julius of Rome, the Gregories, Athanasius, Basil, and many more, who had confounded in Christ the human with the divine. With such authorities on their side the conflict was long and dubious, and in Justinian's time they seemed likely to gain the ascendancy: for the Pope then was the mere creature of simony, and consequently there was nothing to balance the tendencies of the Eastern Church. Accordingly in A. D. 533 Justinian, though nominally opposed to their tenets, decreed that "one of the holy and consubstantial Trinity was crucified:" and twenty years after, the fifth general council of Constantinople authoritatively ratified the same doctrine. But in the subsequent weak reign of Justin, the Patriarch of Constantinople, John the Jurist, thwarted by the Monophysite monks whom Theodora had planted in the capital, took such vigorous measures against the leaders of the party, that their principles have since exercised no appreciable influence in the Church.

As the Monophysites had only pushed to excess the tendencies of the Alexandrine school—and it must be remembered that they are by no means to be confounded with the Eutychians, according to the fashion of Church histories in general, whereas really they anathematized them — the above sketch may place the reader in a position to judge of the statements of S. Cyril regarding this doctrine,—a doctrine after all of metaphysical rather than of practical importance. But, as a general rule, he will find the Commentary written in a tone of moderation, as might be expected in homilies addressed by a teacher to his own people, far from the baleful atmosphere of controversy, and in a place where his views were in full and hereditary possession of the teacher's chair. There is too a practical tone throughout, and while in his interpretation of the Old Testament he follows the usual tendencies of the fathers to see nothing there but types and allegories, in the New he chiefly follows the obvious meaning, and considers each parable or narrative or discourse as a whole, the key of which he generally finds in the occasion which gave rise to it. He even warns us against pushing the minutiæ of parables into too prominent a position, by means of which the machinery to enforce a moral lesson becomes the medium for conveying some cabbalistic mystery: as when, instead of inferring the certainty of our having to give an account of the use of our worldly means from the parable of Dives and Lazarus, commentators use it to unveil the secrets of the future world; or discover the two sacraments in the pence given by the Samaritan to the host at the inn.

Like many other patristic Commentaries, it was delivered in a course of short Sermons, preached extemporaneously: for so we may conclude, not only from the opening sentences of Sermon III, and the reiteration of favourite texts, but also from their evidently being quoted from memory. Repeatedly S. Cyril's reading agrees neither with the Septuagint nor with any other Greek version of the Old Testament, though occasionally he (apparently) purposely follows Theodotion. In the New Testament he was evidently most familiar with S. Matthew's Gospel, and not only does he make his ordinary quotations from it, but even introduces its readings into the Commentary, after correctly giving S. Luke's text at the head of the Sermon. And as increased attention is now being paid to the collection of the various readings of Holy Scripture contained in the works of the fathers, the caution may not be out of place, that certainly in S. Cyril, and probably in the patristic writings generally, no importance is to be attached to the substitution of the words and phrases of one Gospel for those of another.

In the headings however placed before each Sermon, we have a most valuable addition to our materials for biblical criticism: for evidently they give us the received Alexandrine text as it was read in the beginning of the fifth century; and that S. Cyril was fully aware of the importance of correctness on this head is evident from his constant allusions to the readings of the other Gospels. Its value however will best appear by a comparison between it and the chief extant authorities, and I have therefore collated it in the margin, 1°. with the readings of the great

Vatican MS. published posthumously by Cardinal Mai, and which I have marked as B.; 2°. with the seventh edition of Tischendorf, now in process of publication, T.; 3°. with Griesbach, G.; and, 4°. with the textus receptus, ς. I have not however considered it necessary to notice unimportant transpositions in the order of words, and where Griesbach is equally in favour of two readings, I have usually omitted his name; as also I have done with the Syriac, represented by S., in the few cases in which it corresponds as much with the one as with the other Greek reading. It will be noticed that in all cases I have represented the Syriac by its equivalent in Greek, which rule I have also followed wherever it has appeared expedient to give in the margin the original word; often however of course the Greek is actually taken from the remains in Mai.

The most cursory glance at the margin will shew that the high expectation naturally formed of the probable value of so ancient a text is fully carried out in fact. Its readings are almost always supported by one or other of the chief authorities, far more so than those of B. itself. And even where it seems to stand alone, an examination of the readings in Tischendorf will almost universally shew that there is a strong array of evidence in its support among the most valued MSS., while it contains nothing which modern criticism has definitely condemned. One observation is however necessary, namely, that the Syriac language indulges in a fuller use of pronouns even than our own; and though I have noticed in the margin their addition wherever they might possibly

exist in the Greek, yet, like those in italics in our own version, they are really not to be regarded as variæ lectiones, but only as the necessary result of the idiom of the language.

It may however be asked, whether the Syriac translator may be depended upon in his rendering of the original Greek text. To this I can answer unhesitatingly in the affirmative: wherever the Greek is extant in Mai's collection, the exactness with which it is reproduced in the Syriac without the slightest alteration of tense and number, and with the most curious expedients for rendering those compound words in which Greek delights, is marvellous. Wherever also Mai has misunderstood a passage, or wrongly punctuated a sentence, it is as a usual rule correctly given in the Syriac, and though occasionally it has erred, as in rendering σχοῖνος, in Jer. viii. 8, by "cord," whereas it really means "pen," still such instances are extremely rare.

At the same time the translator has been guilty of one fault, which I am the more anxious to mention, as otherwise it might be laid to my own charge, namely, that he has taken no care to render each quotation always in the same words. The most glaring instance of this occurs in Is. i. 23, where no less than three different renderings are given of "Thy princes "are *disobedient*," one only of which is the exact equivalent of the Greek ἀπειθοῦσι, though none deviate far from it; while the Peschito gives a fourth word, the equivalent of the Hebrew "rebellious." Similarly the words σωτηρίους ἐπιφανείας in Amos v. 22, have greatly puzzled the Syriac translator, who renders

them sometimes by "your appearances for salvation," sometimes "the salvation of your appearances," the language not admitting of a literal rendering on account of its scanty use of adjectives. And though the same Greek text naturally suggested to the translator the same Syriac rendering, still he has not troubled himself about maintaining verbal identity in the various places in which the same text occurs. For my own part, originally I made an entry of each text upon translating it, for the purpose of retaining as much verbal accuracy as possible; but when I found these variations in the Syriac, I gave up the attempt, and following the same plan as my predecessor, have contented myself with carefully rendering each text as it occurred, without comparing it with previous translations, and I think it will be found that neither of us have gone far astray from the exact sense of the original.

I need scarcely mention after the above, that the Syriac translator does not take his quotations from the Peschito. Of course in the Old Testament this was impossible, as that version represents, not the Septuagint, but the Hebrew. For the same reason, the use of our own version was equally an impossibility to myself, since, as is well known, the Greek differs too considerably from the Masoretic text, of which ours is a translation, for one to be at all the equivalent of the other. I am by no means however prepared to join in the general condemnation of the Septuagint, stamped as it is by the approval of our Lord and His apostles; and though parts of it are done far less efficiently than the rest,

yet whoever neglects it throws away one of the most important means for attaining to a knowledge of the original Scriptures; and I know of no more difficult question than the adjudication between the vocalising and arrangement of the Hebrew text as represented by the Septuagint, and that which gives us the subsequent tradition of the Jewish schools. Not that there is the slightest room for doubting the authenticity and genuineness in all substantial points of the Scriptures of the Old Testament; for the question affects only the vowels and the division of words; and the vowels in Semitic languages are not so important as in those of the Indo-Germanic family. To the present day no Jewish author ever expresses them in writing, though they have so far adopted modern customs as no longer to string their consonants together in one unbroken line. Necessarily, however, under such circumstances reading in ancient times was a matter of no slight difficulty, and hence the dignity of the profession of the scribe, and the wonder of the Jews at our Lord and His apostles possessing the requisite knowledge. The Septuagint therefore possesses especial value, as being both the first attempt at fixing the meaning of the uncertain elements in the Hebrew language, and as dating prior to the establishment of Christianity: and though Jewish tradition subsequently grew more exact, and eliminated many mistakes into which the authors of the Septuagint had fallen, still the fact that these subsequent labours of the Jewish schools first found their expression in the version of Aquila, who had deserted Christianity, and published his translation as a rival

to the Septuagint, and certainly with no kindly intention towards the religion which he had abandoned, may well make us hesitate before we so unceremoniously decry a version, the mistakes of which can be ascribed to nothing worse than simple inefficiency. That from such hands and under such auspices the Masoretic text is so trustworthy, and so free from any real ground of suspicion, entirely as regards its consonants, and to a great extent as regards its vowels, is the result, under God's Providence, of the extreme reverence of the Jews for the letter of those ordinances which had been entrusted to their keeping, since the Christian Church was by no means aware of the importance of an exact inquiry into the true meaning of the earlier Scriptures, and contented itself with receiving what the Jews provided for its use; even Jerome himself scarcely giving us more than what his Jewish masters taught him, and Origen's knowledge of Hebrew being about as much as could be expected from the time it took him to acquire it.

In the New Testament the case was different: for of course it was just possible there to have used the words of our authorized Version. But so to have done would have brought me into constant opposition to my text; for I had not the Greek before me, but a Syriac rendering of it, punctuated to an extreme degree of nicety, and fixing the meaning to one definite sense. It seemed therefore my only honest course to reproduce as exactly as I could the version of the Syriac translator. Whether I should myself in all cases have given the same meaning to the original

Greek is an entirely distinct thing; for the duty of a translator is not to give his own views, but those of his author. Still, as the memory naturally suggested the language of the authorized Version, it will no doubt be found to have exercised no little influence upon the words which I have used.

But it seemed to me expedient for another reason to reproduce as exactly as possible the renderings of the Syriac translation. For the perfecting of the English translation of the Inspired Word is one of the noblest tasks which the mind of man can undertake: and though there may be evils attendant upon interfering with our present noble Saxon Version, still none can be so great as its being regarded by a gradually increasing proportion of the community as deficient in correctness. To commission however any body of scholars, however competent, to undertake a completely new version, or at present even a general revision of what we have, would be, in my opinion, at least premature. The controversy ought to be carried on in a region distinct from the book which we use in our worship and devotion: and such at present is the case, the attempts at improvement being made by individuals, and not by any constituted authority. When, however, there has been gained a sufficient mass of results generally received, the time will have come for the proper steps to be taken for admitting them into the authorized version. And possibly in the New Testament the labours of so many scholars and commentators may in a few years bring matters to such a pass as may justify the proper authorities in undertaking its revision: but in

the Old Testament the case is very different, and a lengthened period of far more profound study of Hebrew literature than at present prevails, carried on by many different minds, is required before anything more could be done than to bring the translation in a few unimportant particulars nearer to the Masoretic text.

In the present translation, therefore, I have used the utmost exactness in rendering all quotations from Holy Scripture, in the hope that it might not be without its value to shew in what way the New Testament was understood and rendered by so competent and ancient an authority as the Syriac translator of this present work.

It remains now only to mention the relation in which the Syriac Version of the Commentary stands to the Greek remains collected by Mai, and of which I have given a translation wherever the MS. of the Syriac was unfortunately defective.

As early then as the year 1838 Mai had shewn the great value of this Commentary by the extracts published in the tenth volume of his Auctores Classici: and from that time he laboured assiduously in making his collection as complete as possible, until at length in the 2nd vol. of his Bib. Pat. Nova, the fragments gathered by him from twelve different Catenæ, together with a Latin translation, occupy more than 300 quarto pages.

But the critical acumen of Mai was by no means commensurate with his industry. With the usual fault of collectors, the smallest amount of external

evidence was sufficient to override the strongest internal improbability: nor apparently did his reading extend much beyond those Manuscripts, among which he laboured with such splendid results. At all events, though Cyril was an anthor whom he greatly valued, not only does he ascribe to the Commentary a vast mass of matter really taken from Cyril's other works, but even numerous extracts from Theophylact, Gregory Nazianzen, and other writers, whose style and method of interpretation are entirely opposed to the whole tenor of Cyril's mind.

Although it scarcely belonged to my undertaking to sift these extracts, yet, as it might have thrown a suspicion upon the genuineness of the Syriac Version to find it unceremoniously rejecting nearly a third of what Mai had gathered, I have in most cases indicated the work or author to whom the rejected passages belong. A few still remain unaccounted for; but as the principle of Niketas, the compiler of the chief Catena upon S. Luke, confessedly was to gather from all Cyril's works whatever might illustrate the Evangelist's meaning, and as in so doing he often weaves two, or even three distinct extracts into one connected narrative, it is no wonder if it was more easy to gather such passages than to restore the disjecta membra to their original position. Several extracts also which escaped me at the time have since met my eye, of which the only one of importance is the remarkable explanation of the two birds at the cleansing of the leper, conf. Com. on Luke v. 14, and which is taken from a letter of Cyril to Acacius.

But the value of the Commentary does not arise simply from the uncertainty attaching to what Mai has gathered, but also from the superior form in which it gives what really is Cyril's own. As a general rule, the Catenists give conclusions without premisses, striking statements separated from the context which defines their meaning, results as true generally which are only true particularly, or which at least are greatly modified by the occasion which led to them. As it is moreover the manner of the Catenists often to introduce extracts by a summary of what precedes them, or where their length precluded their admission to give an abstract of them in briefer words, it often happens that a passage really Cyril's is followed in Mai by an abstract of itself taken from some smaller Catena: and thus an amount of confusion and repetition is occasioned which contrasts unfavourably with the simplicity of arrangement and easiness of comprehension which prevail throughout the Commentary itself.

Nevertheless Mai probably took the best course in confining himself to the simple collection of materials: and at all events his works are carefully edited, punctuated intelligibly, and translated with very considerable correctness. No one, in using his very voluminous works, however much he may be inclined to regret his want of critical ability, will accuse him of an inefficient treatment of the materials before him. The very reverse is the case with the other Catena which I have used, and which was edited by Dr. Cramer.

In itself it is of considerable intrinsic value, but is

entirely untranslateable, except by one who will take the trouble of restoring the text, and entirely altering Dr. Cramer's punctuation.

In conclusion, I have to return my thanks to the Delegates of the University Press for undertaking both the publication of the Syriac Version of S. Cyril's Commentary, and also of the present English translation.

Oxford, Jan. 1859.

COMMENTARY OF S. CYRIL,

PATRIARCH OF ALEXANDRIA,

UPON

THE GOSPEL OF ST. LUKE.

CHAP. I.

Who from the beginning were eyewitnesses and ministers of the Word. Ver. 2.

IN saying that the Apostles were eyewitnesses of the substan- From Mai
tial and living Word, the Evangelist agrees with John, who says,
that "the Word was made flesh, and tabernacled in us, and John i. 14.
"His glory was seen, the glory as of the Only-begotten of the τεθεωρῆσθα s. ἐθεασά-
"Father." For the Word became capable of being seen by μεθα.
reason of the flesh, which is visible and tangible and solid:
whereas in Himself He is invisible. And John again in his
Epistle says, "That which was from the beginning, That 1 John i. 1
"which we have heard, That which we have seen with our
"eyes, and our hands have handled around the Word of
"Life, and the Life became manifest." Hearest thou not that
he speaks of the Life as capable of being handled? This he
does that thou mayest understand that the Son became man,
and was visible in respect of the flesh, but invisible as regards
His divinity.[a]

[a] There can be little doubt that this passage does not belong to the Commentary, but as I have hitherto been unable to find it in S. Cyril's Collected Works, I have thought it best to retain it. Mai's next extract on v. 32. is from the tenth Book against Julian, Op. VI. 331.; the following on v. 37. is the thirteenth chapter against the Anthropomorphites, VI. 380.; and the third extract on v. 42. is the Commentary

V. 51. *He hath shewed strength with His arm: He hath scattered the proud in the imagination of their heart.*

The arm enigmatically signifies the Word that was born of her: and by the proud, Mary means the wicked demons who with their prince fell through pride: and the Greek sages, who refused to receive the folly, as it seemed, of what was preached: and the Jews who would not believe, and were scattered for their unworthy imaginations about the Word of God. And by the mighty she means the Scribes and Pharisees, who sought the chief seats. It is nearer the sense, however, to refer it to the wicked demons: for these, when openly claiming mastery over the world, the Lord by His coming scattered,

upon Issachar's name, signifying "a reward," in the Glaphyra, I. 227. (Ed. Aub.) All these I have omitted. The remaining extracts, forming a continuous Commentary upon the hymns of the blessed Virgin and Zacharias, I have retained, since it is scarcely probable that S. Cyril entirely passed them over; and, though the homilies, as proved by the Syriac, commenced with the first verse of chap. ii., yet possibly he may have prefaced them by an Exposition of these hymns. Cramer's Catena, nevertheless, contains portions of several of these extracts anonymously. The proof from the Syriac that the homilies began with the second chapter is decisive. Of the nine MSS. in which more or less of this Commentary is preserved, eight constantly mention the number of the homily, which they quote either in part or entire: in one of these, No. 12, 154., a MS. probably of the eighth century, a series of extracts occurs occupying forty pages, beginning with the first and ending with the hundred and eighteenth homily; and the numbering of this Codex is identical with that of the rest, wherever two or more of them contain the same passage. The Syriac numbering apparently is also identical with that of the Greek. For in my earliest authority, Cod. 12, 158, transcribed, as the Copyist states, in the year of our Lord 588., the numbering of the quotations from S. Cyril is still identical with that of the other Codices. This MS. contains a translation of two treatises of Severus of Antioch against Julian, and is probably at least a century anterior to the Syriac version of S. Cyril; so that its agreement with it, both in this and more material points, is of considerable importance. Evidently S. Cyril's Commentary upon the beginning of the Gospel was much more brief than it became subsequently: for whereas the twenty-first homily carries us down to the end of the fifth chapter, those that follow average ten homilies each. In like manner the concluding chapters of St. Luke were passed over by him very rapidly. Finally, as the Syriac, from time to time, does not recognise some of the passages collected by Mai from the Catenæ, it is worth notice, that of his four first extracts, not less than three have been discovered in the published works of S. Cyril, incomplete as Aubert's edition is.

and transferred those whom they had made captive unto His own dominion. For these things all came to pass according to her prophecy, that

He hath put down rulers from their thrones, and exalted the humble. V. 52.

Great used to be the haughtiness of these demons whom He scattered, and of the devil, and of the Greek sages, as I said, and of the Pharisees and Scribes. But He put them down, and exalted those who had humbled themselves under their mighty hand, "having given them authority to tread upon serpents Luke x. 19.
"and scorpions, and upon all the power of the enemy:" and made the plots against us of these haughty-minded beings of none effect. The Jews, moreover, once gloried in their empire, but were stripped of it for their unbelief; whereas the Gentiles, who were obscure and of no note, were for their faith's sake exalted.

He hath filled the hungry with good things, and the rich He hath sent empty away. V. 53.

By the hungry, she means the human race: for, excepting the Jews only, they were pining with famine. The Jews, however, were enriched by the giving of the law, and by the teaching of the holy prophets. For "to them belonged the Rom. ix. 4.
"giving of the law, the adoption of sons, the worship, the pro-"mises." But they became wanton with high feeding, and too elate at their dignity; and having refused to draw near humbly to the Incarnate One, they were sent empty away, carrying nothing with them, neither faith nor knowledge, nor the hope of blessings. For verily they became both outcasts from the earthly Jerusalem, and aliens from the glorious life that is to be revealed, because they received not the Prince of Life, but even crucified the Lord of Glory, and abandoned the fountain of living water, and set at nought the bread that came down from heaven. And for this reason there came upon them a famine severer than any other, and a thirst more bitter than every thirst: for it was not a famine of the material bread, nor a thirst of water, "but a famine of hearing the Amos viii. 11.
"Word of the Lord." But the heathen, who were hungering

and athirst, and with their soul wasted away with misery, were filled with spiritual blessings, because they received the Lord. For the privileges of the Jews passed over unto them.

V. 54. *He hath taken hold of Israel His child to remember mercy.*

He hath taken hold of Israel,—not of the Israel according to the flesh, and who prides himself on the bare name, but of him who is so after the Spirit, and according to the true meaning of the appellation;—even such as look unto God, and believe in Him, and obtain through the Son the adoption of sons, according to the Word that was spoken, and the promise made to the prophets and patriarchs of old. It has, however, a true application also to the carnal Israel; for many thousands and ten thousands of them believed. "But He has re-"membered His mercy as He promised to Abraham:" and has accomplished what He spake unto him, that "in thy seed "shall all the tribes of the earth be blessed." For this promise was now in the act of fulfilment by the impending birth of our common Saviour Christ, Who is that seed of Abraham, in Whom the Gentiles are blessed. "For He took on Him the "seed of Abraham," according to the Apostle's words: and so fulfilled the promise made unto the fathers.

Gen. xxii. 18.

Heb. ii. 16.

V. 69. *He hath raised up a horn of salvation for us.*[b]

The word horn is used not only for power, but also for royalty. But Christ, Who is the Saviour that hath risen for us from the family and race of David, is both: for He is the King of kings, and the invincible power of the Father.

V. 72. *To perform mercy.*

Christ is mercy and justice: for we have obtained mercy through Him, and been justified, having washed away the stains of wickedness through faith that is in Him.

V. 73. *The oath which He sware to our father Abraham.*

From Corderius. But let no one accustom himself to swear from hearing that God sware unto Abraham. For just as anger, when spoken of

[b] Referred by Corderius to Victor.

God, is not anger, nor implies passion, but signifies power exercised in punishment, or some similar motion; so neither is an oath an act of swearing. For God does not swear, but indicates the certainty of the event,—that that which He says will necessarily come to pass. For God's oath is His own word, fully persuading those that hear, and giving each one the conviction that what He has promised and said will certainly come to pass.

And thou, child, shalt be called Prophet of the Highest. V. 76.

Observe, I pray, this also, that Christ is the Highest, Whose forerunner John was both in his birth, and in his preaching. What remains, then, for those to say, who lessen[c] His divinity? And why will they not understand, that when Zacharias said, "And thou shalt be called Prophet of the Highest," he meant thereby "of God," of Whom also were the rest of the prophets. From Mai.

To give light to them that sit in darkness, and the shadow of death. V. 79.

For those under the law, and dwelling in Judea, the Baptist was, as it were, a lamp, preceding Christ: and God so spake before of him; "I have prepared a lamp for My Christ." And the law also typified him in the lamp, which in the first tabernacle it commanded should be ever kept alight. But the Jews, after being for a short time pleased with him, flocking to his baptism, and admiring his mode of life, quickly made him sleep in death, doing their best to quench the ever-burning lamp. For this reason the Saviour also spake concerning him; "He was a burning and shining lamp, and ye were willing a "little to rejoice for a season in his light." Ps. cxxxii. 17. John v. 35.

c "He means the Arians, who "said the Son was indeed God, but "nevertheless inferior to the Father: as Eusebius, who was an "Arian writer, especially in his interpretation of the 78th Psalm." Mai.—This charge against Eusebius, the late Professor Lee has endeavoured to disprove in the preface to his translation of the Theophania, a Syriac version of which was discovered among the Nitrian MSS. His translation is, however, inaccurate to the last degree; and the treatise in question leaves no doubt that Eusebius was the precursor of Arian doctrines.

V. 79. *To guide our feet into the way of peace.*

For the world, indeed, was wandering in error, serving the creation in the place of the Creator, and was darkened over by the blackness of ignorance, and a night, as it were, that had fallen upon the minds of all, permitted them not to see Him, Who both by nature and truly is God. But the Lord of all rose for the Israelites, like a light and a sun.

CHAP. II.

"*From S. Cyril's Commentary upon the Gospel of* "*St. Luke, Sermon the First.*" From the Syriac, MS. 12,154.

And it came to pass in those days, &c. Luke ii. 1.

CHRIST therefore was born in Bethlehem at the time when Augustus Cæsar gave orders that the first enrolment should be made. But what necessity was there, some one may perhaps say, for the very wise Evangelist to make special mention of this? Yes, I answer: it was both useful and necessary for him to mark the period when our Saviour was born: for it was said by the voice of the Patriarch: "The head shall not depart (Gen. xlix. 10.) "from Judah, nor a governor from his thighs until He come, "for Whom it is laid up: and He is the expectation of the "Gentiles." That we therefore might learn that the Israelites had then no king of the tribe of David, and that their own native governors had failed, with good reason he makes mention of the decrees of Cæsar, as now having beneath his sceptre Judæa as well as the rest of the nations: for it was as their ruler that he commanded the census to be made.

Because he was of the house and lineage of David. V. 4.

The book of the sacred Gospels referring the genealogy to (From Mai.) Joseph, who was descended from David's house, has proved through him that the Virgin also was of the same tribe as David, inasmuch as the Divine law commanded that marriages should be confined to those of the same tribe: and the interpreter of the heavenly doctrines, the great apostle Paul, clearly declares the truth, bearing witness that the Lord arose out of (Heb. vii. 14.) Juda. The natures, however, which combined unto this real union were different, but from the two together is one God

the Son,[d] without the diversity of the natures being destroyed by the union. For a union of two natures was made, and therefore we confess One Christ, One Son, One Lord. And it is with reference to this notion of a union without confusion that we proclaim the holy Virgin to be the mother of God, because God the Word was made flesh and became man, and by the act of conception united to Himself the temple that He received from her. For we perceive that two natures, by an inseparable union, met together in Him without confusion, and indivisibly. For the flesh is flesh, and not deity, even though it became the flesh of God: and in like manner also the Word is God, and not flesh, though for the dispensation's sake He made the flesh His own. But although the natures which concurred in forming the union are both different and unequal to one another, yet He Who is formed from them both is only One: nor may we separate the One Lord Jesus Christ into man severally and God severally, but we affirm that Christ Jesus is One and the Same, acknowledging the distinction of the natures, and preserving them free from confusion with one another.

V. 5. *With Mary, his betrothed wife, being great with child.*

The sacred Evangelist says that Mary was betrothed to Joseph, to shew that the conception had taken place upon her betrothal solely, and that the birth of the Emanuel was miraculous, and not in accordance with the laws of nature. For the holy Virgin did not bear from the immission of man's seed. And what was the reason of this? Christ, Who is the first-fruits of all, the second Adam according to the Scriptures, was born of the Spirit, that he might transmit the grace (of the spiritual birth) to us also: for we too were intended, no longer to bear the name of sons of men, but of God rather, having obtained the new birth of the Spirit in Christ first, that he might be
Col. i. 15. "foremost among all," as the most wise Paul declares.

And the occasion of the census most opportunely caused the holy Virgin to go to Bethlehem, that we might see another

[d] Θεὸς καὶ υἱός, God the Son; as Θεὸς καὶ πατὴρ is used by S. Cyril for God the Father. In the more ancient Syriac MSS. the conjunction in these phrases is constantly retained, while in those of a later date the tendency is to omit it.

prophecy fulfilled. For it is written, as we have already mentioned, "And thou Bethlehem, house of Ephratah, art very small to be among the thousands of Judah: from thee shall come forth for Me to be Ruler in Israel!" Mich. v. 2.

But in answer to those who argue that, if He were brought forth in the flesh, the Virgin was corrupted: and if she were not corrupted, that He was brought forth only in appearance, we say; the prophet declares, "the Lord, the God of Israel, hath entered in and gone out, and the gate remaineth closed." If, moreover, the Word was made flesh without sexual intercourse, being conceived altogether without seed, then was He born without injury to her virginity. Ezek. xliv. 2.

And she brought forth her firstborn Son. Ver. 7.

In what sense then her firstborn? By firstborn she here means, not the first among several brethren, but one who was both her first and only son: for some such sense as this exists among the significations of "firstborn." For sometimes also the Scripture calls that the first which is the only one; as "I am God, the First, and with Me there is no other." To shew then that the Virgin did not bring forth a mere man, there is added the word firstborn; for as she continued to be a virgin, she had no other son but Him Who is of the Father: concerning Whom God the Father also proclaims by the voice of David, "And I will set Him Firstborn high among the kings of the earth." Of Him also the all-wise Paul makes mention, saying, "But when He brought the First-begotten into the world, He saith, And let all the angels of God worship Him." How then did He enter into the world? For He is separate from it, not so much in respect of place as of nature; for it is in nature that He differs from the inhabitants of the world: but He entered into it by being made man, and becoming a portion of it by the incarnation. For though He is the Only-begotten as regards His divinity, yet as having become our brother, He has also the name of Firstborn; that, being made the first-fruits as it were of the adoption of men, He might make us also the sons of God. Is. xliv. 6. Ps. lxxxix. 27. Heb. i. 6.

Consider therefore that He is called the Firstborn in respect of the economy: for with respect to His divinity He is the

Only-begotten. Again, He is the Only-begotten in respect of His being the Word of the Father, having no brethren by nature, nor being co-ordinate with any other being: for the Son of God, consubstantial with the Father, is One and Alone: but He becomes the Firstborn by descending to the level of created things. When therefore He is called the Only-begotten, He is so with no cause assigned by reason of which He
John i. 18. is the Only-begotten, being "the Only-begotten God[e] into the bosom of the Father:" but when the divine Scriptures call Him Firstborn, they immediately also add of whom He is the firstborn, and assign the cause of His bearing this title: for they
Rom. viii. 29. say, "Firstborn among many brethren:" and "Firstborn from
Col. i. 18. the dead:" the one, because He was made like unto us in all things except sin; and the other, because He first raised up His own flesh unto incorruption. Moreover, He has ever been the Only-begotten by nature, as being the Sole begotten of the Father, God of God, and Sole of Sole, having shone forth God of God, and Light of Light: but He is the Firstborn for our sakes, that by His being called the Firstborn of things created, whatever resembles Him may be saved through Him: for if He must of necessity be the Firstborn, assuredly those must also continue to exist of whom He is the Firstborn. But if, as Eunomius[f] argues, He is called God's Firstborn, as born the first of many; and He is also the Virgin's Firstborn; then as regards her also, He must be the first as preceding another child: but if He is called Mary's Firstborn, as her only child, and not as preceding others, then is He also God's Firstborn, not as the first of many, but as the Only One born.

Moreover if the first are confessedly the cause of the second, but God and the Son of God are first, then is the Son the cause of those who have the name of sons, inasmuch as it is through Him that they have obtained the appellation. He therefore who is the cause of the second sons may justly be called the

[e] Mai translates contrary to the Greek "Unigenitus Dei."—S. Cyril's reading Θεός, agrees as usual with the Vatican MS., and is also supported by many of the fathers, and by the Oriental versions.

[f] Eunomius taught, that the Father and Son are unequal, both in degree and kind, whence his followers were called ἀνόμοιοι. He flourished about A. D. 360, and was a disciple of Aetius. St. Athanasius often refers to him in his treatise against the Arians. For a fuller account of him, cf. Newman's Arians, c. iv. sect. 4.

Firstborn, not as being the first of them, but as the first cause of their receiving the title of sonship. And just as the Father being called the first—"for I, He saith, am the Is. xli. 4.
first, and I am after these things"—assuredly will not compel us to regard Him as similar in nature to those that are after Him; so also though the Son be called the first of creation, or the Firstborn before all creation, it by no means follows that He is one of the things made: but just as the Father said "I am the first," to shew that He is the origin of all things, in the same sense the Son also is called the first of creation. "For John i. 3.
all things were made by Him," and He is the beginning of all created things, as being the Creator and Maker of the world[g].

And she laid him in the manger. Ver. 7.

He found man reduced to the level of the beasts: therefore is He placed like fodder in a manger, that we, having left off our bestial life, might mount up to that degree of intelligence which befits man's nature; and whereas we were brutish in soul, by now approaching the manger, even His own table, we find no longer fodder, but the bread from heaven, which is the body of life.

[g] For a very full and accurate discussion of the sense in which our Lord is both μονογενής and πρωτότοκος, the reader may consult S. Cyril's eighth Paschal Homily.

SERMON II.

From the Syriac, MS. 12,165.

SERMON OF S. CYRIL, ARCHBISHOP OF ALEXANDRIA, FROM THE COMMENTARY UPON THE GOSPEL OF LUKE; UPON THE BIRTH OF OUR SAVIOUR IN THE FLESH.

c. ii. 8–18. om. ἰδοὺ, cum B. δόξα Θεοῦ, sol. καὶ κείμενον cum B. στρατιῶν οὐρανίων, sol.

And there were shepherds in that country, watching and keeping guard by night over their flock: and the angel of the Lord came unto them, and the glory of God shone upon them, and they were sore afraid. And the angel said unto them, Fear not: for lo! I bring unto you good tidings of great joy, which shall be to all the people: that there is born unto you to-day in the city of David a Saviour, Who is Christ the Lord. And this is your sign; ye shall find a babe wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly hosts, praising God and saying, Glory to God in the highest, and on earth peace, and among men good will. And it came to pass that when the angels had gone from them unto heaven, the shepherds said unto one another, Let us go even unto Bethlehem, and see this thing which hath come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe laid in the manger. And when they had seen, they made known the word that was spoken unto them concerning the child. And all that heard wondered at what was told them by the shepherds.

LET me begin my discourse to you with that which is written in the book of Psalms, "Come let us praise the Lord, and sing unto God our Saviour:" for He is the Head of our feast-day, and therefore let us tell His noble doings, and

Ps. xcv. 1.

relate the manner of that beautifully contrived dispensation, by means of which He has saved the world, and having placed on each one of us the yoke of His kingdom, is justly the object of our admiration. The blessed David therefore says in the Psalms, "All ye people clap your hands;" and again adds Ps. xlvii.
thereto, "Sing with understanding, God hath set a king over 1. 7.
all the heathen." For this holy mystery was wrought with a wisdom most befitting Christ, if it be true, as true most certainly it is, that the Lord, though He is God, appeared unto us, and though He is in the form of God the Father, and possesses an incomparable and universal preeminence, took the likeness of a slave. But even so He was God and Lord; for He did not cease to be that which He had been.

The company of the holy prophets had before proclaimed both His birth in the flesh, and His assumption of our likeness as about in due time to come to pass: and inasmuch as this hope had now reached its fulfilment, the rational powers of heaven bring the glad tidings of His manifestation and appearance in this world, to shepherds first of all at Bethlehem, who were thus the earliest to receive the knowledge of the mystery. And the type answers to the truth: for Christ reveals Himself to the spiritual shepherds, that they may preach Him to the rest, just as the shepherds also then were taught His mystery by the holy angels, and ran to bear the glad tidings to their fellows. Angels therefore are the first to preach Him, and declare His glory as God born in the flesh in a wonderful manner of a woman.

But perchance some one may object to this; "that He Who was now born was still a child, and wrapped in swaddling-clothes, and laid in a manger: how then did the powers above praise Him as God?" Against such our argument stands firm. Understand, O man, the depth of the mystery! God was in visible form like unto us: the Lord of all in the likeness of a slave, albeit the glory of lordship is inseparable from Him. Understand that the Only-begotten was made flesh; that He endured to be born of a woman for our sakes, to put away the curse pronounced upon the first woman: for to her it was said, "In pains shalt thou bring forth children:" for it was as Gen. iii. 16.
bringing forth unto death, that they endured the sting of

death[h]. But because a woman has brought forth in the flesh the Immanuel, Who is Life, the power of the curse is loosed, and along with death have ceased also the pains that earthly mothers had to endure in bringing forth.

Wouldst thou learn also another reason of the matter? Rom. viii. 3. Remember what the very wise Paul has written of Him. "For as to the powerlessness of the law, wherein it was weak through the flesh, God having sent His Son in the likeness of sinful flesh, and because of sin, has condemned[i] the sin in His flesh, that the just requirement of the law might be fulfilled in us, who walk not according to the flesh, but according to the Spirit[k]." What then is the meaning of his saying that the Son was sent "in the likeness of sinful flesh?" It is this. The law of sin lies hidden in our fleshly members, together with the shameful stirring of the natural lusts: but when the Word of God became flesh, that is man, and assumed our likeness, His flesh was holy and perfectly pure; so that He was indeed in the likeness of our flesh, but not according to its standard. For He was entirely free from the stains and emotions natural to our bodies[l], and from that inclination which leads us to what is not lawful.

When therefore thou seest the child wrapped in swaddling-clothes, stay not thy thought solely upon His birth in the flesh, but mount up to the contemplation of His godlike glory: elevate thy mind aloft: ascend to heaven: so wilt thou behold

[h] Mai more correctly perhaps reads τῆς ἀνίας κέντρον.

[i] The Peschito has also this reading, though manifestly wrong.

[k] The passage which follows occurs also in MS. 12, 154, with no variæ lectiones: as does also the subsequent explanation of Is. viii. 3.

[l] The Syriac translator has here misinterpreted S. Cyril, who does not say that our Lord was free from the emotions natural to bodies, but κινήματος καὶ ῥοπῆς τῆς ἡμᾶς ἀποφερούσης ἐφ' ἃ μὴ θέμις, that is, from that corruption of our nature which suggests sin to us, and inclines us to seek it. (James i. 14.) S. Cyril's main argument here is used by him with great force in his treatise De Incarnat. Dom. c. xi., wherein he shews, that our Lord took the flesh holy and perfectly pure, "to convict sin of injustice, and to destroy the power of death. For as long as sin sentenced only the guilty to death, no interference with it was possible, seeing that it had justice on its side. But when it subjected to the same punishment Him Who was innocent, and guiltless, and worthy of crowns of honour and hymns of praise, being convicted of injustice, it was by necessary consequence stripped of its power."

Him in the highest exaltation, possessed of transcendent glory; thou wilt see Him "set upon a throne high and lifted up;" Is. vi. 1.
thou wilt hear the Seraphim extolling Him in hymns, and saying that heaven and earth are full of His glory. Yea! even upon earth this has come to pass: for the glory of God shone upon the shepherds, and there was a multitude of the heavenly armies telling Christ's glory. And this it was which was proclaimed of old by the voice of Moses, "Rejoice, ye heavens, with Him, and let all the sons[m] of God worship Him." For Deut.
very many holy prophets had been born from time to time, but xxxii. 43.
never had any one of them been glorified by the voice of angels: for they were men, and according to the same measure as ourselves, the true servants of God, and bearers of His words. But not so was Christ: for He is God and Lord, and the Sender of the holy prophets, and, as the Psalmist says, "Who in the clouds shall be compared unto the Lord, and who Ps. lxxxix.
shall be likened unto the Lord among the sons of God?" For 6.
the appellation of sonship is bestowed by Him as of grace upon us who lie under the yoke, and are by nature slaves: but Christ is the true Son[n], that is, He is the Son of God the Father by nature, even when He had become flesh: for He continued, as I have said, to be that which He had ever been, though He took upon Him that which He had not been.

And that what I say is true, the prophet Isaiah again assures us, saying, "Behold the virgin shall conceive and bear Is. vii. 14.
"a Son, and they shall call His name Emmanuel; butter "and honey shall He eat: before He knoweth or chooseth "the evil, He shall prefer the good: for before the Child distinguisheth good or evil, He is not obedient to evil in that "He chooseth the good." And yet how is it not plain to all, that a new-born babe, as yet unable, from its youth and tenderness, to understand anything, is unequal to the task of distinguishing between good and evil? For he knows absolutely nothing. But in our Saviour Christ it was a great and extraordinary miracle: for He ate while yet a babe both butter and honey. And because He was God, ineffably made flesh, He knew only

[m] This reading is supported by several MSS., two Scholia, and S. Augustine; but is rejected by St. Paul, Heb. i. 6.

[n] Mai reads ἡ ἀλήθεια, 'the reality.'

the good, and was exempt from that depravity which belongs to man. And this too is an attribute of the supreme Substance; for that which is good by nature, firmly and unchangeably,
Luke xviii. 19. belongs specially to It, and It only; "for there is none good, "but one God," as the Saviour has Himself said.

Wouldst thou see another virtue of the Child? Wouldst thou see that He is by nature God, Who in the flesh was of woman?
Is. viii. 3. Learn what the prophet Isaiah says of Him: "And I drew "near unto the prophetess, and she conceived, and bare a "male; and the Lord said unto me, Call His name, Quick "take captive, and spoil hastily.[o] For before the Child shall "know to call father or mother, He shall take the strength of "Damascus." For contemporaneously with the birth of Christ the power of the devil was spoiled. For in Damascus he had been the object of religious service, and had had there very many worshippers; but when the holy Virgin brought forth, the power of his tyranny was broken; for the heathen were won unto the knowledge of the truth; and their firstfruits and leaders were the Magi, who came from the East to Jerusalem; whose teacher was the heaven, and their schoolmaster a star.

Look not therefore upon Him Who was laid in the manger as a babe merely, but in our poverty see Him Who as God is rich, and in the measure of our humanity Him Who excels the inhabitants of heaven, and Who therefore is glorified even by the holy angels. And how noble was the hymn, "Glory to "God in the highest, and on earth peace, and among men "good will!" For the angels and archangels, thrones and lordships, and high above them the Seraphim, preserving their settled order, are at peace with God: for never in any way do they transgress His good pleasure, but are firmly established

[o] The Fathers constantly refer this name, Maher-shalal-hash-baz, to our Lord, and explain it of the overthrow of Satan. Another instance of S. Cyril's use of it will be found in his 17th Paschal Homily, as follows: The prophetess is the holy Virgin: and the name given to the child suiteth not man, but God: for, saith He, call His name, Spoil quickly: hastily plunder. For at His birth the heavenly and supernatural infant, while yet in swaddling bands and on His mother's bosom, because of His human nature, stripped forthwith Satan of his goods by His ineffable might as God: for the Magi came from the East to worship Him, &c. [In the above I correct ᾧ καὶ ὄνομα τίθησι: and ἀπορρήτῳ δυνάμει.]

in righteousness and holiness. But we, wretched beings, by having set up our own lusts in opposition to the will of our Lord, had put ourselves into the position of enemies unto Him. But by Christ this has been done away: for He is our peace; for He has Eph. ii. 14.
united us by Himself unto God the Father, having taken away from the middle the cause of the enmity, even sin, and so justifies us by faith, and makes us holy and without blame, and calls near unto Him those who were afar off: and besides this, He has created the two people into one new man, so making peace, and reconciling both in one body to the Father. For it Eph. i. 10.
pleased God the Father to form into one new whole all things in Him, and to bind together things below and things above, and to make those in heaven and those on earth into one flock. Christ therefore has been made for us both Peace and Goodwill; by Whom and with Whom to God the Father be glory and honour and might with the Holy Ghost, for ever and ever, Amen.[p]

[p] Several passages referred by Mai to this homily are not found in the Syriac, as was to be expected, the Catenists having made use not only of the Commentary, but also of S. Cyril's other works, especially the Julian books, besides the possibility of interpolations, and passages erroneously ascribed to him. The first omitted extract from B. is to shew that the shepherds typified the pastors of the Church, as also Christ the chief shepherd, Who came to seek the lost flock: while Bethlehem, the house of bread, His birthplace, is the Church, "where "daily the mystical bread of life is "sacrificed." The second passage (from what MS. is uncertain) gives a physical interpretation of the butter which the Emmanuel ate, unworthy of Cyril, and at variance with the spiritual interpretation of the prophecy given above. Thirdly, there are a series of extracts from I. taken chiefly from the Commentary on Isaiah. Conf. Vol. II. 134. 200. (Ed. Aub.) And, lastly, an extract from B., to the effect that probably it was an archangel who brought the message, accompanied by his usual attendants. The first passage is remarkable, both as speaking of a daily communion, and for its application of the word *ἱερουργεῖται* to the "mystical bread of life." The Fathers generally use this word in the same manner as St. Paul, Rom. xv. 16., for the discharge of any religious duty, and in this sense it will be found to occur more than once in the course of the Commentary. Other examples may be seen in Suicer's Thesaurus under *ἱερουργέω*, and the only instance he gives of its application to the Lord's supper is from Zonaras, a writer of the twelfth century. It occurs, however, in Philostorgii Hist. Eccl. ix. 4., and is there referred by Valesius to the Lord's supper, but this interpretation is far from certain. For the historian is speaking of the heretic Eunomius, who, he says, retired to a small estate situated on the seashore near Chalcedon, *οὐδὲ ἱερουρ-*

C. ii. 21–24.

SERMON III.[q]

From Aubert.

VERY numerous indeed is the assembly, and earnest the hearer:—for we see the Church full:—but the teacher is but poor. He nevertheless Who giveth to man a mouth and tongue, will further supply us with good ideas.[r] For He somewhere says Himself, "Open thy mouth wide, and I will fill it." Since therefore ye have all come together eagerly on the occasion of this joyous festival[s] of our Lord, let us with cheerful torches brightly celebrate the feast, and apply ourselves to the consideration of what was divinely fulfilled, as it were, this day, gathering for ourselves from every quarter whatsoever may confirm us in faith and piety.

Ps. lxxxi. 10.

But recently we saw the Immanuel lying as a babe in the manger, and wrapped in human fashion in swaddling bands, but extolled as God in hymns by the host of the holy angels. For they proclaimed to the shepherds His birth, God the Father having granted to the inhabitants of heaven as a special privilege to be the first to preach Him. And to-day too we have seen Him obedient to the laws of Moses, or rather we have seen Him Who as God is the Legislator, subject to His

γίας ἐξ οὗ τῆς Κυζίκου μετέστη οὐ μὲν οὖν ἐς ὅσον ἐνεβίω χρόνον ἥψατο. This Valesius translates by "ne sacra quidem mysteria unquam celebravit;" but it rather means, that "he entirely abstained from all the "duties of his sacred office." In support of his rendering Valesius quotes from Eusebius' Life of Constantine, Lib. IV. 45. θυσίαις ἀναίμοις καὶ μυστικαῖς ἱερουργίαις τὸ θεῖον ἱλάσκοντο, where, however, as Wernsdorf shews, by a comparison with other passages of Eusebius, that historian, in his usual rhetorical style, thus described the prayers for the safety of the Emperor, and the Church militant, which, as in our service, preceded the celebration of the Eucharist. The probability, therefore, is, that this extract is incorrectly referred to S. Cyril.

[q] The original Greek of both the third and fourth Sermons has been preserved in the Imperial Library at Paris; and that of the fourth only at Trinity College, Cambridge. The former has been printed by Aubert in his collected edition of S. Cyril's Works, Vol. V. part ii. p. 385., where the two Sermons are incorporated into one.

[r] χορηγήσει πάλιν ἡμῖν ἐννοίας ἀγαθάς. From this it appears that these homilies were delivered extemporaneously, which accounts for a certain amount of repetition in them, especially of favorite texts.

[s] The feast of circumcision.

own decrees. And the reason of this the most wise Paul teaches us, saying, "When we were babes we were enslaved "under the elements of the world; but when the fulness of "the time came, God sent forth His Son, born[t] of a woman, "born under the law, to redeem them that were under the "law." Christ therefore ransomed from the curse of the law those who being subject to it, had been unable to keep its enactments. And in what way did He ransom them? By fulfilling it. And to put it in another way: in order that He might expiate the guilt of Adam's transgression, He showed Himself obedient and submissive in every respect to God the Father in our stead: for it is written, "That as through the "disobedience of the One man, the many were made sinners, "so also through the obedience of the One, the many shall be "made just." He yielded therefore His neck to the law in company with us, because the plan of salvation so required: for it became Him to fulfil all righteousness. [u]For having assumed the form of a slave, as being now enrolled by reason of His human nature among those subject to the yoke, He once even paid the half shekel to the collectors of the tribute, although by nature free, and as the Son not liable to pay the tax.

Gal. iv. 3.

Rom. v. 19.

[t] Mai has the received reading *γενόμενον*. I have not noticed the many verbal discrepancies between him and Aubert, as the Catenists naturally had to make many slight alterations in forming their extracts into a connected discourse. The v. l. *γεννώμενον*, though received by some of the Fathers, is unsupported by MS. authority.

[u] This passage, as far as "the "plan of salvation," Mai for the present omits, but afterwards gives it in so different a form, and with such additions, that I think it better to append a separate translation. "Again He paid the half shekel to "the collectors of the tribute, al- "though not bound to pay, as be- "ing in very truth the Son: but "He paid as being made under the "law. For He must verily act fully "according to the dispensation "(*οἰκονομία*) which He had under- "taken for our sakes. And we "shall find Him, moreover, even in "the payment of the half shekel "marked out as a Saviour and Re- "deemer (? read *λυτρωτὴν* for *λυ-* "*τὴν*.) For the half shekel was a "coin stamped with the royal "image: and it was paid according "to the law for two persons. Be- "hold therefore again Christ repre- "sented in the half shekel. For "being the image of the Father, "the impress of His substance, the "coin that came from heaven, He "offered Himself as the ransom for "the two people, the Jews, I mean, "and the Gentiles." This fanciful style of interpretation seldom appears in the Syriac, and is equally rejected in the present case by Aubert's MS.

When therefore thou seest Him keeping the law, be not offended, nor place the free-born among the slaves, but reflect rather upon the profoundness of the plan of salvation.

[v] Upon the arrival, therefore, of the eighth day, on which it was customary for the circumcision in the flesh to be performed according to the enactment of the law, He receives His Name, even Jesus, which by interpretation signifies, the Salvation of the people. For so had God the Father willed that His Son should be named, when born in the flesh of a woman. For then especially was He made the salvation of the people, and not of one only, but of many, or rather of every nation, and of the whole world. He received His name, therefore, on the same occasion on which He was circumcised.

But come, and let us again search and see, what is the riddle, and to what mysteries the occurrence directs us. The
1 Cor. vii. 19 blessed Paul has said, "Circumcision is nothing, and uncir- "cumcision is nothing." To this it is probable that some may object, Did the God of all then command by the all-wise Moses a thing of no account to be observed, with a punishment decreed against those that transgressed it? Yes, I say: for as far as regards the nature of the thing, of that, I mean, which is done in the flesh, it is absolutely nothing, but it is pregnant with the graceful type of a mystery, or rather contains the hidden manifestation of the truth. For on the eighth [x] day Christ arose from the dead, and gave us the spiritual circumcision.
Aub. ὁ Θεός. For He commanded the holy Apostles: "Having gone, make
Mat. xxviii. 19. "ye disciples of all nations, baptizing them into the Name of "the Father, and of the Son, and of the Holy Ghost." And we affirm that the spiritual circumcision takes place chiefly in

[v] This passage exists among the Syriac fragments, and is important in so far establishing the accuracy of Aubert's text, as it agrees with it in omitting an interpolation of the Catenist, found in Mai.

[x] So Justin Martyr's Dial. with Trypho. (p. 201. ed. F. Sylburgii, Heidelb. 1793.) "The ordinance of circumcision, which commanded infants to be circumcised on the eighth day only, was a type of the true circumcision from error and wickedness by means of the resurrection from the dead of our Lord Jesus Christ on the first day of the week. For the first day of the week, while remaining the first of all the days, is, nevertheless, in its relation to the whole circle of the week, called *the eighth*, and yet continues to be the first." So again, p. 288. "The ark, in which were eight persons, symbolizes by that number the eighth day, on which Christ arose from the dead."

the season of holy baptism, when also Christ makes us partakers of the Holy Ghost. And of this again, that Jesus of old, who was captain after Moses, was a type. For he first of all led the children of Israel across the Jordan: and then having halted them, immediately circumcised them with knives of stone. So when we have crossed the Jordan, Christ circumcises us with the power of the Holy Ghost, not purifying the flesh, but rather cutting off the defilement that is in our souls.

Aub. ἀρχιερεὺς for ἀρχαῖος. Aub. om. πρότερον.

On the eighth day, therefore, Christ is circumcised, and receives, as I said, His Name: for then, even then, were we saved by Him[y] and through Him, "in Whom, it saith, ye were "circumcised with a circumcision not made with hands in the "putting off of the fleshly body, with Christ's circumcision, "having been buried together with Him in baptism, wherein "also ye were raised with Him." His death, therefore, was for our sakes, as were also His resurrection and His circumcision. For He died, that we who have died together with Him in His dying unto sin, may no longer live unto sin: for which reason it is said, "If we have died together with Him, we shall "also live together with Him." And He is said to have died unto sin, not because He had sinned, "for He did no sin, nei-"ther was guile found in His mouth," but because of our sin. Like as therefore we died together with Him when He died, so shall we also rise together with Him.

Col. ii. 11. From Mai. 2 Tim. ii. 11. 1 Pet. ii. 22.

Again, when the Son was present among us, though by nature God and the Lord of all, He does not on that account despise our measure, but along with us is subject to the same law, although as God He was Himself the legislator. Like the Jews, He is circumcised when eight days old, to prove His descent from their stock, that they may not deny Him. For Christ was expected of the seed of David, and offered them the proof of His relationship. But if even when He was circumcised they said, "As for This man, we know not whence He is;" there

John ix. 29.

[y] The next two or three paragraphs are not found in Aubert, but as they are in Mai's same MS. E, which contains most of the foregoing, and as it is possible that the Copyist of Aubert's MS. in reducing two Sermons into one, made large omissions to avoid the too great length, I have received them into the text.

would have been a show of reason in their denial, had He not been circumcised in the flesh, and kept the law.

But after His circumcision, the rite was done away by the introduction of that which had been signified by it, even baptism: for which reason we are no longer circumcised. For circumcision seems to me to have effected three several ends: in the first place, it separated the posterity of Abraham by a sort of sign and seal, and distinguished them from all other nations. In the second, it prefigured in itself the grace and efficacy of Divine baptism; for as in old time he that was circumcised, was reckoned among the people of God by that seal, so also he that is baptized, having formed in himself Christ the seal, is enrolled into God's adopted family. And, thirdly, it is the symbol of the faithful when established in grace, who cut away and mortify the tumultuous risings of carnal pleasures and passions by the sharp surgery of faith, and by ascetic labours; not cutting the body, but purifying the heart, and being circumcised in the spirit, and not in the
Rom. ii. 29. letter: whose praise, as the divine Paul testifies, needs not the sentence of any human tribunal, but depends upon the decree from above.[z]

After His circumcision, she next waits for the time of her purification: and when the days were fulfilled, and the fortieth was the full time, God the Word, Who sitteth by the Father's side, is carried up to Jerusalem, and brought into the Father's presence in human nature like unto us, and by the shadow of the law is numbered among the firstborn. For even before the Incarnation the firstborn were holy, and consecrated to God,
From Aub. being sacrificed to Him according to the law. [a]O! how great
Rom. xi. 33. and wonderful is the plan of salvation! "O the depth of the "riches both of the wisdom and knowledge of God!" He Who is in the bosom of the Father, the Son Who shares His throne, and is coeternal with Him: by Whom all things are divinely brought into existence, submitted nevertheless to the measure of human nature, and even offered a sacrifice to His own Father, although adored by all, and glorified with

[z] Mai's next extract is from the 15th book of the De Ador. Spir. I. 553, and is omitted.

[a] Aubert begins again here. The passage is also in the Aurea Catena, upon Luke ii. 24.

Him. And what did He offer? As the firstborn and a male a pair of turtles, or two young doves, according to what the law prescribed. But what does the turtle signify? And what too the other, the dove? Come, then, and let us examine this. The one, then, is the most noisy of the birds of the field: but the other is a mild and gentle creature. And such did the Saviour of all become towards us, shewing the most perfect gentleness, and like a turtle moreover soothing the world, and filling His own vineyard, even us who believe in Him, with the sweet sound of His voice. For it is written in the Song of Songs, "The voice of the turtle has been heard in our land." Cant. ii. 12.
For Christ has spoken to us the divine message of the Gospel, which is for the salvation of the whole world.

Turtles, therefore, and doves were offered, when He presented Himself unto the Lord, and there might one see simultaneously meeting together the truth and the types. And Christ offered Himself for a savour of a sweet smell, that He might offer us by and in Himself unto God the Father, and so do away with His enmity towards us by reason of Adam's transgression, and bring to nought sin that had tyrannized over us all. For we are they who long ago were crying, "Look upon me, and pity me."[b] Ps. xxv. 16.

[b] A passage follows in Mai, either from E. or H., going over ground already traversed, and probably only a summary gathered from S. Cyril. It is valuable, nevertheless, as shewing how little idea the ancients had of the immaculate conception of the blessed Virgin Mary: for it testifies that all women, except the Virgin, (*αἱ ἄλλαι γυναῖκες*,) conceived in sin, (*ἐν ἀνομίαις*.)

C. ii. 25-35.

SERMON IV.

Is. lii. 7. [c]THE prophet Isaiah says, "Beautiful are the feet of "them that bring good tidings of good:" and what could there be so sweet to learn as that God has saved the world by the mediation of the Son, in that He was made like unto us?
1 Tim. ii. 5. For it is written, "that there is one God, and one Mediator of "God and men, the Man Jesus Christ, Who gave Himself a "ransom for us." For of His own accord He descended to our poverty, that He might make us rich by our gaining what is His. Behold Him therefore as one in our estate presented unto the Father, and obedient to the shadows of the law, offering sacrifice moreover according to what was customary, true though it be that these things were done by the instrumentality of His mother according to the flesh. Was He then unrecognised by all at Jerusalem, and known to none dwelling there? How could this be the case? For God the Father had before
T. ἁγίων. Aub. ἀπ' αἰῶνος. proclaimed by the holy prophets, that in due season the Son would be manifested to save them that were lost, and to give light to them that were in darkness. By one too of the holy
Is. lxii. 1. prophets He said, "My righteousness approacheth quickly, "and My mercy to be revealed, and My salvation shall burn "as a torch." But the mercy and righteousness is Christ: for through Him have we obtained mercy and righteousness, having washed away our filthy vileness by faith that is in Him. And that which a torch going before them is to those in night and darkness, this has Christ become for those who are in mental gloom and darkness, implanting in them the divine light. For this reason also the blessed prophets prayed to be
Ps. lxxxv. 7. made partakers of His great grace, saying, "Shew us Thy "mercy, O Lord, and grant us Thy salvation."

[c] The text is now taken from the Tr. Coll. MS. B. Q. 7. apparently of the 12th century. It is a volume of sermons, and among them has one with the following superscription: Κυρίλλου ἀρχεπισκπ. ἀλεξανδρείας, εἰς τὸν δίκαιον συμεὼν, καὶ ἐκ τῆς ἑρμηνείας τοῦ κατὰ λουκᾶν εὐαγγελίου· κε̄ εὐλο+

I owe my transcript to a friend, himself engaged in collecting and editing the Greek remains of this Father.

Christ[d] therefore was carried into the temple, being yet a little child at the breast: and the blessed Symeon being endowed with the grace of prophecy, takes Him in his arms, and filled with the highest joy, blessed God, and said; "Lord, "now lettest Thou Thy servant depart in peace according to "Thy Word, for mine eyes have seen Thy Salvation, Which "Thou hast prepared before the face of all the nations, the "Gentiles' light for revelation, and a glory of Thy people "Israel." For the mystery of Christ had been prepared even before the very foundation of the world, but was manifested in the last ages of time, and became a light for those who in darkness and error had fallen under the devil's hand. These were they "who serve the creation instead of the Creator," wor- Rom. i. 25.
shipping moreover the dragon, the author of evil, and the im- ἀρχαικάκῳ.
pure throng of devils, to whom they attach the honour due unto God: yet were they called by God the Father to the acknowledgment of the Son Who is the true light. Of them in sooth He said by the voice of Isaiah, "I will make signs unto them, Zech. x. 8.
"and receive them, because I will ransom them, and they shall "be multiplied, as they were many: and I will sow them "among the nations, and they who are afar off shall remember Me." For very many were they that were astray, but were called through Christ: and again they are many as they

[d] Mai, whose extracts begin again at this clause, has admitted at the end of the first sentence an interpolation so curious, that I append it: "... and offered what is appointed "in the law, a pair of turtles and "two young pigeons, the type of "temperance and gentleness, as "well as also of each kind of life, "marriage, namely, and celibacy, "of both of which He is the Law-"giver. For you may say that the "active and more spiritual, who "have taken upon themselves the "single life, are the pigeons: but "that those who occupy themselves "with a family and other domestic "cares are the turtle doves." As in the unworthy interpretation of the butter, referred to in the note at the end of the 2nd Sermon, it is impossible to say which MS. contains this interpolation, as the letters put by Mai at the commencement of each extract merely mean that those MSS. severally contain more or less of what follows. Immediately afterwards he has another passage, the false philosophy and bad Greek of which confirm its rejection by the two trustworthy MSS. It is to the effect, that Symeon was to be set free from the leaping-ground of life: for life is a ransom and prison, (*λύτρα καὶ δησμωτήριον.*) Upon the offering of the turtle doves, the reader may compare S. Cyril's explanation in the De Ador. Spir. Ed. Aub. I. 531. which agrees with the present Commentary.

were before; for they have been received and ransomed, having obtained as the token of peace from God the Father, the adoption into His family and the grace that is by faith in Jesus Christ. And the divine disciples were sown widely among the nations: and what is the consequence? Those who in disposition were far from God, have been made near.
Eph. ii. 13. To whom also the divine Paul sends an epistle, saying, "Now "ye who some time were afar off have been made near in the "blood of Christ." And having been brought near, they make Christ their glorying: for again, God the Father has said of
Zech. x. 12. them, "And I will strengthen them in the Lord their God, and "in His Name shall they glory, saith the Lord." This also the blessed Psalmist teaches, speaking as it were unto Christ the
Ps. lxxxix. 15. Saviour of all, and saying, "Lord, they shall walk in the light "of Thy countenance, and in Thy Name shall they exult all "the day, and in Thy righteousness shall they be exalted: for "Thou art the glorying of their strength." And we shall find
Jer. xvi. 19. also the prophet Jeremiah calling out unto God, "Lord, my "strength and my help, and my refuge in the day of my evils, "to Thee shall the heathen come from the end of the earth, "and say, Our fathers took unto themselves false idols, in "which there is no help."

Christ therefore became the Gentiles' light for revelation: but also for the glory of Israel. For even granting that some of them proved insolent, and disobedient, and with minds void of understanding, yet is there a remnant saved, and admitted unto glory through Christ. And the firstfruits of these were the divine disciples, the brightness of whose renown lightens the whole world.

And in another sense Christ is the glory of Israel, for He
Rom. ix. 5. came of them according to the flesh, though He be "God over "all, and blessed for evermore, Amen."

And Symeon blesseth also the holy Virgin as the handmaid of the divine counsel, and the instrument of the birth that submitted not itself to the laws of human nature. For being a virgin she brought forth, and that not by man, but by the power of the Holy Ghost having come upon her.

Also in the Syriac. MS. 12,154. And what does the prophet Symeon say of Christ? "Behold This child is set for the fall and rising again of many in "Israel, and for a sign that shall be spoken against." For the

Immanuel is set by God the Father for the foundations of Sion, "being a stone elect, chief of the corner, and honourable." 1 Pet. ii. 6. Those then that trusted in Him were not ashamed: but those who were unbelieving and ignorant, and unable to perceive the mystery regarding Him, fell, and were broken in pieces. For God the Father again has somewhere said, "Behold I lay in Sion a stone of stumbling and a rock of offence, and He that believeth on It shall not be ashamed; but on whomsoever It shall fall, It will winnow him." Is. xxviii. 16. Luke xx. 18. But the prophet bade the Israelites be secure, saying, "Sanctify the Lord Himself, and He shall be thy fear: and if thou trust upon Him, He shall be thy sanctification, nor shall ye strike against Him as on a stone of stumbling, and a rock of offence." Is. viii. 13. Because however Israel did not sanctify the Emmanuel Who is Lord and God, nor was willing to trust in Him, having stumbled as upon a stone because of unbelief, it was broken in pieces and fell. But many rose again, those, namely, who embraced faith in Him. For they changed[e] from a legal to a spiritual service: from having in them a slavish spirit, they were enriched with That Spirit Which maketh free, even the Holy Ghost: they were made partakers of the divine nature: 2 Pet. i. 4. they were counted worthy of the adoption of sons: and live in hope of gaining the city that is above, even the citizenship, to wit, the kingdom of heaven.

And by the sign that is spoken against, he means the precious Cross, (Also in the Syriac MS. 12, 154.) for as the most wise Paul writes, "to the Jews it is a stumblingblock, and foolishness to the heathen." 1 Cor. i. 23. And again, "To them that are perishing it is foolishness: but to us who are being saved, it is the power of God unto salvation." 1 Cor. i. 18. The sign therefore is spoken against, if to those that perish it seem to be folly; while to those who acknowledge its power it is salvation and life.

And Symeon further[f] said to the holy Virgin, "Yea, a sword shall go through thy own soul also," meaning by the sword the pain which she suffered for Christ, in seeing Him

[e] Aubert's reading here, *μετεφυτεύθησαν*, for *μετεφοίτησαν*, is worthy of notice. It is possibly, nevertheless, only the correction of some scribe, not aware that *φοιτάω*, and its compounds, occur in S. Cyril constantly in the sense of *βαίνω*.

[f] The Tr. MS. has *πρὸς τοὺς τοιούτους*, but the Syriac ܠܘܬ ܗܠܝܢ, which I have adopted.

Whom she brought forth crucified; and not knowing at all that He would be more mighty than death, and rise again from the grave. Nor mayest thou wonder that the Virgin knew this not, when we shall find even the holy Apostles themselves with little faith thereupon: for verily the blessed Thomas, had he not thrust his hands into His side after the resurrection, and felt also the prints of the nails, would have disbelieved the other disciples telling him, that Christ was risen, and had shewed Himself unto them.

The very wise Evangelist therefore for our benefit teaches us all things whatsoever the Son, when He was made flesh, and consented to bear our poverty, endured for our sakes and in our behalf, that so we may glorify Him as our Redeemer, as our Lord, as our Saviour, and our God: [g]by Whom and with Whom to God the Father and the Holy Ghost be the glory and the power for ever and ever, Amen.[h]

[g] The doxology is taken from Aubert, and is identically the same with that which concludes every homily in the Syriac.

[h] Mai does not contain the above explanation of the sword that was to pierce the holy Virgin, but in its place has the following adaptation of it: "But to speak more briefly, "we affirm that the sword here sig- "nifies the temptation like a knife, "or even the passion itself brought "upon the Immanuel by the mad- "ness of the Jews. And so the just "Symeon seems to understand, and "even to say. For the holy Virgin "was all but killed by a sword in "seeing Him That was born of her "in the flesh crucified. Such also "was that said by Zechariah (xiii. "7.): Awake, O sword, against My "Shepherd, that is, forthwith let "the saving passion be enacted, "and let the time of the shewing "forth of good things come." To this Mai appends the following note: "In codice B. f. 31. post "*σάρκα* additur, *καὶ ἀμφιγνοοῦσα* "*εἴ γε καὶ θανάτου κρατήσει θανατω-* "*θείς*: quam particulam de B. Vir- "ginis dubitatione circa futuram "filii sui resurrectionem cum nec "ceteri codices in Cyrillo habeant, "nec *pietas Christiana* admittat, "haud immerito prætermisimus: "quamquam eadem legitur sub fi- "nem predictæ homiliæ in hypa- "pantem," &c. The danger of such a method of treating MS. authority is shewn by the additional authority of the Tr. Cod., which completely agrees with Aubert, some slight verbal differences excepted.

SERMON V.

And the Child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon Him. And again; But Jesus increased in stature and wisdom and grace with God and men. C. ii. 40 52. From Mai and Cramer.

TO say that the child grew, and waxed strong in spirit, being filled with wisdom, and the grace of God was upon Him, must be taken as referring to His human nature. And examine, I pray you, closely the profoundness of the dispensation: the Word endures to be born in human fashion, although in His divine nature He has no beginning nor is subject to time: He Who as God is all perfect, submits to bodily growth: the Incorporeal has limbs that advance to the ripeness of manhood: He is filled with wisdom Who is Himself all wisdom. And what say we to this? Behold by these things Him Who was in the form of the Father made like unto us: the Rich in poverty: the High in humiliation: Him said to "receive," Whose is the fulness as God. So thoroughly did God the Word empty Himself! For what things are written of Him as a man shew the manner of the emptying. For it were a thing impossible for the Word begotten of God the Father to admit ought like this into His own nature: but when He became flesh, even a man like unto us, then He is born according to the flesh of a woman, and is said also to have been subject to the things that belong to man's state: and though the Word as being God could have made His flesh spring forth at once from the womb unto the measure of the perfect man, yet this would have been of the nature of a portent: and therefore He gave the habits and laws of human nature power even over His own flesh.

Be not therefore offended, considering perchance within thyself, How can God increase? or how can He Who gives grace to angels and to men receive fresh wisdom? Rather reflect upon the great skill wherewith we are initiated into His mystery. For the wise Evangelist did not introduce the Word in His abstract and incorporeal nature, and so say of Him that From the Syriac MS. 12,151.

He increased in stature and wisdom and grace, but after having shewn that He was born in the flesh of a woman, and took our likeness, he then assigns to Him these human attributes, and calls Him a child, and says that He waxed in stature, as His body grew little by little, in obedience to corporeal laws. And so He is said also to have increased in wisdom, not as receiving fresh supplies of wisdom,—for God is perceived by the understanding to be entirely perfect in all things, and altogether incapable of being destitute of any attribute suitable to the Godhead:—but because God the Word gradually manifested His wisdom proportionably to the age which the body had attained.

From Mai. The body then advances in stature, and the soul[i] in wisdom: for the divine nature is capable of increase in neither one nor the other; seeing that the Word of God is all perfect. And with good reason he connected the increase of wisdom with the growth of the bodily stature, because the divine nature revealed its own wisdom in proportion to the measure of the bodily growth.

V. 42. *And when He was twelve years old, they went up to Jerusalem according to the custom of the feast.*

After the Evangelist had said, that Jesus advanced in wisdom and grace with God and men, he next shews that what he says is true: for he carries Him to Jerusalem in company with the holy Virgin, upon the summons of the feast: and then he says that He remained behind, and was afterwards found in the temple sitting in the midst of the doctors both asking and answering questions regarding those things, as we may feel sure, which were spoken of old by the law: and that He was wondered at by all for His questions and answers. Thou seest Him advancing in wisdom and grace, by reason of His becoming known unto many as being what He was.

[i] That is, "the human soul:" for our Lord, being perfect man, had a human soul as well as a fleshly body, as we are taught in the Athanasian Creed, in opposition to the Apollinarian heresy "Of a reasonable soul and human flesh subsisting." And this human soul was capable of increasing in wisdom. This extract apparently is collected from what precedes.

Thy father and I have sought Thee sorrowing. V. 48.

His mother certainly knew that He was not the child of Joseph, but she so speaks to avoid the suspicions[k] of the Jews. And upon her saying, that "Thy father and I have sought "Thee sorrowing," the Saviour answers;

Did ye not know that I must be at My Father's? V. 49.

Here then first He makes more open mention of Him Who is truly His Father, and lays bare His own divinity: for when the holy Virgin said, Child, why hast Thou so done unto us? then at once shewing Himself to transcend the measure of human things, and teaching her that she had been made the handmaid of the dispensation in giving birth to the flesh, but that He by nature and in truth was God, and the Son of the Father That is in heaven, He says, Did ye not know that I must be at My Father's? [l]Here let the Valentinians, when they hear that the temple was God's, and that Christ was now at His own, Who long before also was so described in the law, and represented as in shadows and types, feel shame in affirming, that neither the Maker of the world, nor the God of the law, nor the God of the temple, was the Father of Christ.[m]

[k] Cramer (ii. 26.) adds, *νομιζόντων ἐκ πορνείας αὐτὸν γεγενῆσθαι.*

[l] The style of the short extract that follows is entirely unlike Cyril's. Mai says, that the Catenæ ascribe it to Origen as well as Cyril.

[m] Mai's next extract upon v. 52. may serve as an instance of the manner in which the Catenists joined with the utmost neatness passages from various works. It commences with S. Cyril's Commentary on John i. 14, Op. iv. 96: after which there follow a few lines, which may possibly be from the Commentary on Luke: and finally, we have the 28th assertion of the Thesaurus, Op. v. pt. i. 253. The doctrine of these extracts is nearly identical, all affirming that our Lord's increase in wisdom and stature and grace cannot be said of Him considered as the Word, but either must be understood of the increase of admiration on the part of all who beheld Him, and daily witnessed a fuller manifestation of His glory: or, as the two latter extracts teach, it refers to the human nature. As I have not been able to find the second extract in S. Cyril's collected works, I give it entire: "And observe, that that "which increases in any thing is "different from that in which it is "said to increase. If therefore He "is said to increase in wisdom, it "was not the wisdom that in"creased, but the human nature "that increased in it. For as the "Godhead day by day unveiled and "manifested Itself in Him, He ever "became an object of greater admi"ration to those that saw Him."

CHAPTER III.

SERMON VI.

C. iii. 1-6.

From Mai. *As it is written in the book of the words of Isaiah the prophet.*

Is. xl. 3. THE blessed Isaiah was not ignorant of the scope of John's preachings, but of old, even long before the time, bearing witness of it, he called Christ Lord and God: but John he styled His minister and servant, and said that he was a lamp advancing before the true light, the morning star heralding the sun, foreshewing the coming of the day that was about to shed its rays upon us: and that he was a voice, not a word, forerunning Jesus, as the voice does the word.[n]

V. 4. *Prepare ye the ways of the Lord, make His paths straight.*

John, being chosen for the Apostleship, was also the last of the holy prophets: for which reason, as the Lord was not yet come, he says, Prepare ye the way of the Lord. And what is the meaning of "Prepare ye the way of the Lord?" It is put for, Make ready for the reception of whatever Christ may wish to enact: withdraw your hearts from the shadow of the law: cease from the types: think no more perversely. "Make the "paths of our God straight." For every path that leadeth unto good is straight and smooth and easy: but the other is crooked that leadeth down to wickedness them that walk therein. For of such it is written, "Whose paths are crooked, "and the tracks of their wheels awry." Straightforwardness therefore of the mind is as it were a straight path, having no crookedness. Such was the divine Psalmist's character, who thus sings, "A crooked heart hath not cleaved unto me." And Jesus,[o] the son of Nun, in exhorting the people, said, "Make

(From the Syriac MS. 12.154. From Mai. Prov ii. 15. Ps. ci. 4. Jos. xxiv. 23.)

[n] This fragment is referred by two of Mai's MSS. to Chrysostom as well as Cyril, and by Corderius to Cyril and Basil.

[o] The name Joshua, as a corruption of the Jews, (certainly after the time of Josephus, but prior to Jerome, who once mentions it; cf. Com. in Os. I. 1.,) ought to be everywhere rejected; but the NAYH of the LXX. is an error of the copyists for NAYN. The Masorites have twice punctuated the name correctly in the case of Jeshua, the son of Jozadak. (Ez. ii. 2., iii. 2.)

"straight your hearts unto the God of Israel:" while John cries, "Make straight your ways." And this means, that the soul must be straight, displaying its natural intuition as it was created: and it was created beautiful and very straight. But when it turns aside, and its natural state is perverted, this is called vice, and the perversion of the soul. The matter therefore is not very difficult: for if we continue as we are made, we shall be virtuous.[p]

But when some one, as it were, exclaims against us, saying, How shall we prepare the way of the Lord? or how make His paths straight? for there are many impediments in the way of those that will live well,—Satan, who hates all that is beautiful, the unholy throng of wicked spirits, the law of sin itself that is in our fleshly members, and which arms itself against the inclinations of the mind to what is good, and many other passions besides, that have mastery over the mind of man:—what then shall we do, with so great difficulty pressing upon us? The word of prophecy meets these objections, saying,
"Every valley shall be filled up, and every mountain and hill Is. xl. 4.
"shall be brought low: and the crooked way shall become "straight, and the rough ways shall become smooth: and all "flesh shall see the salvation of God."[q]

And all flesh shall see the salvation of God. V. 6.

And all flesh did see the salvation of God, even of the Father: for He sent the Son to be our Saviour. And in these words by "flesh," man generally is to be understood, that is, the whole human race. For thus all flesh shall see the salvation of God: no longer Israel only, but all flesh. For the gentleness of the Saviour and Lord of all is not limited, nor did He save one nation merely, but rather embraced within His net the whole world, and has illuminated all who were in darkness. And this is what was celebrated by the Psalmist's lyre,
"All the nations whom Thou hast made shall come and wor- Ps. lxxxvi.
"ship before Thee, O Lord." While at the same time the rem- 9.
nant of the Israelites is saved, as the great Moses also long
ago declared, saying, "Rejoice ye nations with His people." Deut. xxxii.
43.

[p] The style of this comment, so unlike Cyril's, and the extraordinary conclusion, both suggest caution in attributing to him the latter part of this extract.

[q] The next extract is from the Commentary on Isaiah, Op. ii. 506, and is therefore omitted.

From the Syriac MS. 12,154.

SERMON VII.

C. iii. 7-9. *The Baptist therefore said to the multitudes that came to be baptized of him, Generation of vipers, who hath warned you to flee from the coming wrath?*

WE affirm therefore that the blessed Baptist, as being full of the Holy Ghost, was not ignorant of the daring acts that Jewish wickedness would venture against Christ. For he foreknew that they would both disbelieve in Him, and wagging their envenomed tongue, would pour forth railings and accusations against Him: accusing Him at one time of being born of
Luke xi. 15. fornication; at another, as one who wrought His miracles by
John viii. 48. the help of Beelzebub, prince of the devils: and again, as one that had a devil, and was no whit better than a Samaritan. Having this therefore in view, he calls even those of them who
From Mai. repent wicked, and reproves them because, though they had the law speaking unto them the mystery of Christ, and the predictions of the prophets relating thereunto, they nevertheless had become dull of hearing, and unready for faith in Christ the Saviour of all. "For who hath warned you to flee from the coming wrath?" Was it not the inspired Scripture, which tells the happiness of those who believe in Christ, but forewarns those who believe not, and are ignorant, that they will be condemned to severe and inevitable punishment?

V. 8. *Bring forth therefore fruits meet for repentance.*

Moreover, the fruit of repentance is, in the highest degree, faith in Christ: and next to it, the evangelic mode of life, and in general terms the works of righteousness in contradistinction to sin, which the penitent must bring forth as fruits worthy of repentance. And he has added; "Begin not to say "within yourselves, We have Abraham for our father: for I "tell you that God is able of these stones to raise up children "unto Abraham." You see how most skilfully he humbles their foolish pride, and shews that their being born of Abraham according to the flesh is useless for their profit. For of

what benefit is nobility of birth, if men practise not the like earnest deeds, nor imitate the virtue of their ancestors? For the Saviour says unto them, "if ye were Abraham's children, "ye would have done the works of Abraham." The relationship which God requires is one in character and manners: so that it is a vain thing to boast of holy and good parents, while we fall far short of their virtue. John viii. 39.

But, says the Jew, if this be so, in what way is the seed of Abraham still to be multiplied, and the promise made to him of God hold true, of which the terms are, that "He will multiply his seed as the stars of heaven?" By the calling of the Gentiles, O Jew: for it was said to Abraham himself, that "in Isaac shall a seed for thee be called:" and that "I have "set thee as a father of many nations." But the phrase "in "Isaac" means, According to promise. He is set therefore as a father of many nations by faith, that is to say, in Christ. And of these it was that God spake also by the voice of Ezekiel: "And I will take away out of their flesh the heart of "stone, and will give them a heart of flesh, that they may "know Me, that I am the Lord." Gen.xxi.12. Id. xvii.4. Ezek.xi.19.

And the blessed Baptist apparently calls them stones, because they as yet knew not Him Who is by nature God, but were in error, and in their great folly worshipped the creation instead of the Creator: but they were called, and became the sons of Abraham, and acknowledged, by believing in Christ, Him Who is by nature God. From the Syriac MS.12,154.

But that he may benefit in a still higher degree those that hear him, the blessed Baptist brings forward something more: "But already even the axe is laid at the root of the trees." But by the axe in this passage he signifies the sharp wrath which God the Father brought upon the Jews for their wickedness towards Christ, and audacious violence: for the wrath was brought upon them like an axe. And this the prophet Zecharias has explained to us, saying, "The wailing of Jeru-"salem shall be as the wailing of a grove of pomegranate trees "cut down in the plain." And Jeremiah also addressing her, said, "The Lord called thy name a beautiful olive tree, very "leafy to behold: at the sound of its felling, a fire was kindled "upon it: great was the lamentation over it: its branches From Mai. Zech.xii.11. Jer. xi. 16.

"have been made unserviceable: and the Lord of hosts That "planted thee hath uttered evils against thee." And to this thou mayest add also the parable in the Gospels about the fig-tree. As being therefore a plant unfruitful, and no longer of generous kind, it was cut down by God. He does not, however, say that the axe was laid into the root, but at the root, that is, near the root. For the branches were cut off, but the plant was not dug up by its root: for the remnant of Israel was saved, and did not perish utterly.

SERMONS VIII AND IX.[r]

C. iii. 10–14.

And the multitudes asked him.

THE blessed Luke has introduced three classes of men making inquiry of John,—the multitudes, the publicans, and, thirdly, the soldiers: and as a skilful physician applies to each malady a suitable and fitting remedy, so also the Baptist gave to each mode of life useful and becoming counsel, bidding the multitudes in their course towards repentance practise mutual kindness: for the publicans, he stops the way to unrestrained exactions: and very wisely tells the soldiers to oppress no one, but be content with their wages.

[r] S. Cyril, whose habit it is to dwell at great length upon practical subjects, as will be seen afterwards in the Sermons from the Syriac, has exhausted two homilies upon John Baptist's lessons; but as they contained no doctrinal statements, nothing has been preserved in the Syriac, and by the Catenists only one extract: and even this in Cramer is referred to Origen.

SERMON X.

From the Syriac MS. 12,165.

Sermon the Tenth, from S. Cyril's Commentary upon Luke, upon John the Baptist.

But when the people were in expectation, and all men reasoned in their hearts concerning John, whether he were not the Christ, John answered, and said to them all, I indeed baptize you in water, but there cometh He Who is mightier than I: Whose shoe's latchet I am not worthy to unloose: He shall baptize you in the Holy Ghost and in fire, Whose fan is in His hand, and He shall purge His floor, and gather His wheat into stores, but the chaff He will burn in unquenchable fire.[s] C. iii. 15-17.

IT is written, that "a just father will bring up (his children) "excellently." For those who are clad in the glory of the righteousness that is by Christ, and are acquainted with His sacred commands, will train up excellently and piously those who are their sons in the faith, giving them not the material bread of earth, but that which is from above, even from heaven. Of which bread the admirable Psalmist also makes mention, where he says, "Bread establisheth man's heart, and Ps. civ. 15. "wine rejoiceth man's heart." Let us therefore now also establish our hearts: let our faith in Christ be assured, as we correctly understand the meaning of those evangelic writings now read unto us. "For when the people, it says, were in "expectation, and all reasoned in their hearts of John, whe- "ther he were not the Christ, he answered them in the words "which we have just heard read."

[s] Although the preposition ἐν is occasionally used for the instrument or means, yet this is only admissible where the sense can still be traced back to its proper signification of local presence. And so here: "to "baptize," is literally in Syriac "to "make to stand," by a metaphor evidently drawn from what was actually the practice of John and the early Church: and "to be baptized" is the simple verb "to stand." Thus v. 21. is literally; "And it came to "pass, when all the people stood, "that Jesus also stood." And so the passage above is exactly; "I "indeed make you to stand in "water;" "He shall make you to "stand in the Holy Ghost," &c. And I have therefore in the translation retained "in," as most closely representing the Syriac.

They had beheld with admiration the incomparable beauty of John's mode of life: the splendour of his conduct: the unparalleled and surpassing excellence of his piety. For so great and admirable was he, that even the Jewish populace began to conjecture whether he were not himself the Christ, Whom the law had described to them in shadows, and the holy prophets had before proclaimed. Inasmuch therefore as some ventured on this conjecture, he at once cuts away their surmise, declining as a servant the honours due to the Master, and transferring the glory to Him Who transcends all, even to Christ. For he knew that He is faithful unto those that serve Him. And what he acknowledges is in very deed the truth: for be-
John iii. 28. tween God and man the distance is immeasurable. "Ye yourselves, therefore, he says, bear me witness that I said I am not the Christ, but that I am sent before Him." But where shall we find the holy Baptist thus speaking? In the Gospel of John, who has thus spoken concerning him;
John i. 19. "And this is the testimony of John when the scribes and Pharisees at Jerusalem sent to ask him whether he were the Christ. And he confessed, and denied not, and said, that I am not the Christ, but am he that is sent before Him." Great therefore and admirable in very deed is the forerunner, who was the dawning before the Saviour's meridian splendour, the precursor of the spiritual daylight, beautiful as the morn-
Is. lxii. 1. ing star, and called of God the Father a torch.

Having therefore thus declared himself not to be the Christ, he now brings forward proofs, which we must necessarily consider, and by which we may learn how immeasurable the distance evidently is between God and man, between the slave and the Master, between the minister and Him Who is ministered unto, between him who goes before as a servant, and Him Who shines forth with divine dignity. What, therefore, is the proof? "I indeed baptize in water: after me shall come He Who is mightier than I, Whose shoe's latchet I am not worthy to stoop down and unloose." As I said, therefore, the difference is incomparable, the superiority immeasurable, if, as is the case, the blessed Baptist, being so great in virtue, declares that he is not worthy even, as it were, to touch His shoes. And his declaration is true: for if the rational powers above,

principalities, and thrones, and lordships, and the holy Seraphim themselves, who stand around His godlike throne, holding the rank of ministers, unceasingly crown Him with praises as the Lord of all, what dweller upon earth is worthy even to be nigh unto God? For though He be loving unto man, and gentle, and mild, yet must we, as being of slight account, and children of earth, confess the weakness of our nature.

And after this, he again brings forward a second proof, saying, "I indeed baptize you in water: but He shall baptize you "in the Holy Ghost and in fire." And this too is of great importance for the proof and demonstration that Jesus is God and Lord. For it is the sole and peculiar property of the Substance That transcends all, to be able to bestow on men the indwelling of the Holy Ghost, and make those that draw near unto It partakers of the divine nature. But this exists in Christ, not as a thing received, nor by communication from another, but as His own, and as belonging to His substance: for "He baptizes in the Holy Ghost." The Word therefore That became man is, as it appears, God, and the fruit of the Father's substance. But to this, it may be, those will object who divide the one Christ into two sons,—those I mean who, as Scripture says, are "animal, and dividers, and having not Jude 19.
"the Spirit,"—that He Who baptizes in the Holy Ghost is the Word of God, and not He Who is of the seed of David. What answer shall we make, then, to this? Yes! we too affirm, without fear of contradiction, that the Word being God as of His own fulness bestows the Holy Ghost on such as are worthy: but this He still wrought, even when He was made man, as being the One Son with the flesh united to Him in an ineffable and incomprehensible manner. For so the blessed Baptist, after first saying, "I am not worthy to stoop down "and loose the thong[t] of His shoes," immediately added,

[t] The Catenist in Mai has inserted in a parenthesis a curious observation, namely, that by the σφαιρωτήρ is meant "the tip of the "shoe, ending in a point, such as "the barbarians wear." The word, however, used by the Evangelist is ἱμάς, simply a "thong:" and there can be no doubt that in the Septuagint, whence Cyril's word is taken, Gen. xiv. 23, the right reading is σφυρωτήρ, "a thong for the ankles," whereas σφαιρωτήρ, from σφαῖρα, "a ball," is the word for the pomegranates, used in the adorning of the golden candlestick. (Ex. xxv. 31.)

"He shall baptize you in the Holy Ghost and in fire;" plainly while having feet for shoes. For no one whose mind was awake would say, that the Word, while still incorporeal, and not as yet made like unto us, had feet and shoes, but only when He had become a man. Inasmuch, however, as He did not then cease to be God, He wrought even so works worthy of the Godhead, by giving the Spirit unto them that believe in Him. For He, in one and the same person, was at the same time both God and also man.

But yes, he objects, the Word wrought the works of Deity by means of Him Who is of the seed of David. If so then thou arguest, we will repeat to thee in answer the words of John;
John i. 30. for he somewhere said unto the Jews, "There cometh after "me a man Who was before me, because He is before me: and "I knew Him not, but He That sent me to baptize in water, "He said unto me, Upon Whom thou seest the Spirit descend-"ing from heaven, and abiding upon Him, This is He That "baptizeth in the Holy Ghost: and I saw, and bare witness, "that This is the Son of God." Behold, therefore, while plainly calling Him a man, he says that He is prior to him, and was before him, in that He is first, evidently in His divine nature; according to what was plainly said by Himself to the
John viii. 58. Jewish populace, "Verily I say unto you, before Abraham "was, I am."

Next, he says as well, that the Spirit also came down from heaven upon Him. Do they pretend that the Holy Ghost came down upon the Word of God while still abstract and incorporeal? and represent Him Who bestows the Spirit as made partaker of His own Spirit? Or rather is this their meaning, that having received the Spirit in His human nature, He in His divine nature baptizes in the Holy Ghost? For He is Himself singly, and alone, and verily the Son of God the Father, as the blessed Baptist, being taught of God, himself bare witness, saying, "And I saw, and bare witness that This is the "Son of God!"[v]

[v] In the above defence of catholic doctrine against the heresies of Nestorius, S. Cyril must be taken as meaning, that the natural result of Nestorius' teaching is to divide the one Christ into two sons, and not that he expressly so taught. For in his seventeenth quaternion he says, "God the Word, even before the "incarnation, was Son, and God,

Wouldst thou have also a third proof, in addition to what have already been given? "His fan," he says, "is in His hand, "and He shall purge His floor, and gather His wheat into His "stores, but the chaff He shall burn with fire unquenchable." For he compares those upon earth to ears of corn, or rather to the threshingfloor and the wheat upon it: for each one of us has grown like an ear of corn. And our Lord once, when speaking to the holy Apostles, made a similar comparison of our state: "The harvest indeed is great: but the labourers are few: "pray therefore the Lord of the harvest to send forth labour-"ers into His harvest." We therefore, who are upon the earth, are called ears of corn and wheat, and the harvest. And this harvest belongs to God over all: for He is Lord of all. But behold! says the blessed Baptist, the threshing floor belongs to Christ as its owner; for as such He purges it, removing and separating the chaff from the wheat. For the wheat is the just, whose faith is established and assured: but

Also in MS. 12,154.

Luke x. 2.

"and coexistent with the Father: "but in these last times assumed "the form of the slave. But while, "before He was Son, and so called; "after the assumption of the flesh, "He cannot be called Son sepa-"rately, lest we should infer two "Sons." The doctrine of Nestorius, as briefly sketched by the Council of Ephesus, was, that "He "Who for our sakes became man, "must not be called God," *οὐ δεῖ λέγεσθαι θεὸν τὸν δι' ἡμᾶς ἄνθρωπον γεγενημένον.* Hence his objection to the title *θεοτόκος*, applied to the Virgin, and so valued by the fathers as expressing the inseparable union of the Divine and human natures in the one person of Christ. Hence his protest against worshipping Christ absolutely, *διὰ τὸν φοροῦντα τὸν φορούμενον σέβω· διὰ τὸν κεκρυμμένον προσκυνῶ τὸν φαινόμενον. ἀχώριστος τοῦ φαινομένου Θεός.* (Quat. xvi.): and such expressions as, *ὁμολογοῦμεν τὸν ἐν ἀνθρώπῳ Θεόν· σέβωμεν τὸν τῇ θείᾳ συναφείᾳ τῷ παντοκράτορι Θεῷ συμπροσκυνούμενον ἄνθρωπον.* (Quat. xv. Conf. Harduin. Concil. I. 1414, 1442.) In drawing these subtle conclusions, Nestorius (Ep. ad Cyrillum Hard. Conc. I, 1281.) also made that distinction between the Son of David and God the Word, so often attacked by Cyril in this Commentary: "God the Word, he says, "was not the Son of David;" and as Cyril would fairly judge of his doctrine by this letter addressed to himself, no wonder he attributes to him, both here and elsewhere, a conclusion which follows apparently so directly from these words. In his seventeenth quaternion occurs probably Nestorius' most exact statement, and from it equally S. Cyril would draw this conclusion: *ἐπειδήπερ ὁ υἱὸς τοῦ Θεοῦ διπλοῦς ἐστι κατὰ τὰς φύσεις, οὐκ ἐγέννησε μὲν ἡ παρθένος τὸν υἱὸν τοῦ Θεοῦ, ἀλλ' ἐγέννησε τὴν ἀνθρωπότητα, ἥτις ἐστιν υἱὸς διὰ τὸν συνημμένον υἱόν.*

the chaff signifies those whose mind is weak, and their heart easy to be ensnared, and unsafe and timorous, and blown about by every wind. The wheat, then, he says, is stored up in the granary: is deemed worthy, that is, of safety at God's hand, and mercy, and protection and love: but the chaff, as useless matter, is consumed in the fire.

In every way, therefore, we may perceive that the Word of God, even when He was man, nevertheless continued to be one Son.[u] For He performs those works that belong to Deity, possessing the majesty and glory of the Godhead inseparable from Him. If so we believe, He will crown us with His grace: by Whom and with Whom to God the Father be glory and dominion with the Holy Ghost, for ever and ever, Amen.[x]

[u] In these words S. Cyril most accurately sums up the Catholic doctrine of the inseparable union of the two natures in Christ; which union Nestorius denied, anathematizing all who said that the Emmanuel was very God, and teaching instead that the Emmanuel was God indwelling in our nature. Si quis Eum Qui est Emmanuel, Deum verum esse dixerit, et non potius nobiscum Deum; hoc est, inhabitasse eam quæ secundum nosmet est naturam, per id quod unitus est nostræ, quam de Maria Virgine suscepit; anathema sit. (An. I. Hard. Con. I. 1298.) To which it might well be replied, that the Emmanuel is "God with us," God and man, not God in man. A similar doctrine is contained in his fifteenth quaternion, as quoted above.

[x] The most important passages in the above homily have been preserved by the Catenists, but with the connection and course of the argument more than once broken. They ascribe, however, to S. Cyril, two short passages at the end (cf. Mai, p. 146.) not belonging to the Commentary; and there are some slight verbal differences in the intervening extract. On the other hand, two passages, preserved by Thomas Aquinas, are both contained in the Syriac.

SERMON XI.

From the Syriac MS. 12,165.

THE ELEVENTH SERMON OF THE COMMENTARY UPON THE GOSPEL OF LUKE BY THE HOLY CYRIL, ARCHBISHOP OF ALEXANDRIA, UPON THE MANIFESTATION OF OUR LORD.

And it came to pass, that when all the people were baptized, Jesus also was baptized: and as He was praying, the heavens were opened, and the Holy Ghost descended upon Him in bodily form like a dove. And there was a voice from heaven, saying, Thou art my beloved Son: in Thee I am well pleased. And Jesus Himself was beginning to be about thirty years old. C. iii. 21–23.[y]

AGAIN come, that fixing our mind intently upon the Evangelic Scriptures, we may behold the beauty of the truth. Come let us direct the penetrating and accurate eyes of the mind unto the mystery of Christ; let us view with wonder the admirable skill of the divine economy: for so shall we see His glory. And thus to act is for our life: as He Himself assures us, when speaking unto God the Father in heaven, "These things are "life eternal: to know Thee Who alone art true; and Jesus "Christ, Whom Thou hast sent." How therefore was He sent? and what was the manner of His coming unto us? For being by nature God That filleth all, how, as the blessed John the Evangelist said, "was He in the world," Himself being Lord? And how was He sent by the Father, when as God He is the Creator and Sustainer of all things? for all things were established by Him. John xvii. 3. John i. 10.

The wise John the Evangelist then teaches us, saying, "And the Word was made flesh." But perchance some one will say, 'What then? Having ceased to be the Word, did John i. 14.

[y] It is to be observed, that S. Cyril often omits several verses in his Commentary. In one of Mai's MSS. some one has written the following anonymous note upon the omission here of vv. 18–20.: ὁ μακάριος Κύριλλος τοῦ Ἡρώδου ἐν τῇ ἑρμηνείᾳ οὐκ ἐπεμνήσθη: and proceeds to give a reason for it.

'He change into being flesh? Did He fall from His Majesty, 'having undergone a transformation unto something which 'previously He was not?' Not so, we say. Far from it. For by nature He is unchangeable and immutable. In saying, therefore, that the Word became flesh, the Evangelist means a man like unto us. For we also are often called flesh our-
Is. xl. 5. selves. For it is written, "And all flesh shall see the salvation "of God," meaning thereby that every man shall see it. While therefore He immutably retains that which He was, yet as having under this condition assumed our likeness, He is said to have been made flesh.

Behold Him, therefore, as a man, enduring with us the things that belong to man's estate, and fulfilling all righteousness, for the plan of salvation's sake. And this thou learnest from what the Evangelist says: "And it came to pass that "when all the people were baptized, Jesus also was baptized, "and prayed." Was He too then in need of holy baptism? But what benefit could accrue to Him from it? The Only-
Is. vi. 3. begotten Word of God is Holy of the Holy: so the Seraphim name Him in their praises: so every where the law names Him: and the company of the holy prophets accords with the writings of Moses. What is it that we gain by holy baptism? Plainly the remission of our sins. But in Jesus there was
1 Pet. ii. 22. nought of this; "for He did no sin: neither was guile found
Heb. vii. 26. "in His mouth," as the Scripture saith. "He was holy, harm- "less, undefiled, separate from sins, and made higher than the "heavens," according to the words of the divine Paul.

But yes! perchance some one will say, who has been ill instructed in the faith, 'Was it then God the Word that was 'baptized? Was He in need of being made partaker of the 'Holy Ghost? Not at all. Therefore it is that we affirm, that 'the man who was of the seed of David, and united unto Him 'by conjunction[z], was baptized and received the Spirit.' The

[z] By ܢܩܝܦܘܬܐ I imagine the translator means Nestorius' favourite word *συνάφεια*, as he uses it for instance in his xviith quaternion: *Διὰ τοῦτο*, sc. *τὸ ἀξίωμα τῆς υἱότητος, καὶ Χριστὸς ὁ Θεὸς Λόγος ὀνομάζεται, ἐπειδήπερ ἔχει συνάφειαν τὴν πρὸς τὸν Χριστὸν διηνεκῆ*.. "Therefore is "it, with respect, namely, to the "dignity of the Sonship, that God "the Word is also called Christ, "inasmuch as He has a perpetual "conjunction with the Christ."—Hard. Con. I. 1414. Conf. also note in page 41.

Indivisible therefore is divided by you into two sons: and because He was baptized when thirty years old, He was made holy, as you say, by being baptized. Was He therefore not holy until He arrived at His thirtieth year? Who will assent to you, when thus you corrupt the right and blameless faith? For "there is one Lord Jesus Christ," as it is written. But this we affirm: that He was not separate[a] from Him, and by Himself when baptized and made partaker of the Holy Ghost: for we know, both that He is God, and without stain, and Holy of the Holy: for we confess that "of His fulness have all we received." For the Holy Spirit indeed proceedeth from God the Father, but belongeth also to the Son. It is even often called the Spirit of Christ, though proceeding from God the Father. And to this Paul will testify, saying, at one time, "They that "are in the flesh cannot please God: but ye are not in the "flesh, but in the spirit, if so be the Spirit of God dwelleth "in you. But if any one have not the Spirit of Christ, he is "none of His." And again, "But because ye are sons, God "hath sent the Spirit of His Son into your hearts, crying, "Father, our Father." The Holy Spirit therefore proceedeth indeed as I said from God the Father, but His Only-begotten Word, as being both by nature and verily Son, and resplendent with the Father's dignities, ministereth It to the creation, and bestoweth It on those that are worthy. Yea verily He said, "All things that the Father hath are mine."

1 Cor. viii. 6. John i. 16. Rom. viii. 8. Gal. iv. 6. John xvi. 15.

But let us retort upon those who pervert the right belief this question; 'How can He Who received the Spirit, if He be, 'according to your phrase, a man, and the Son separately and 'by Himself, baptize with the Holy Ghost, and Himself give 'the Holy Spirit to them who are baptized?' For to be able to impart the Spirit to men suiteth not any one whatsoever of things created, but, together with God's other attributes, is the distinct property of Almighty God alone. But He Who gave It was man: for the wise John said, "After me cometh a Man, Who "was before me . . . He shall baptize you with the Holy Ghost "and with fire." As therefore it is unbefitting God the Word,

John i. 30.

[a] This refers to the doctrine of Nestorius, that He Who was baptized was the man Christ, regarded in His human nature, and distinguished from God the Word.

regarded as God the Word, to draw near unto holy baptism, and be made partaker of the Spirit, so in like manner it is altogether incredible, or rather impossible to believe that the ability to baptize men with the Holy Ghost, is the act of a mere man with nothing in Him superior to ourselves.

How then will the mystery be true? In that for our aid He assumed a kind of adaptation[b]. The divine Word became man, Phil. ii. 6. even "He Who was in the form of God the Father, and thought "it not robbery to be equal unto God," as most wise Paul says, "but took the form of a slave, being made in the likeness of "men, and humbling Himself to poverty." Enquire therefore Who He was that was first in the likeness of God the Father, and could be regarded as on an equality with Him, but took the form of a slave, and became then a man, and besides this made Himself poor. Was it He of the seed of David, as they argue, Whom they specially regard separately and by Himself as the other Son, distinct from the Word of God the Father? If so, let them shew that He ever was on an equality with the Father. Let them shew how He assumed the form of a slave. Or what shall we say was that form of a slave? And how did He empty Himself? For what is poorer than human nature? He therefore Who is the exact image of God the Father, the likeness, and visible expression of His person, Who shines resplendent in equality unto Him, Who by right of nature is free, and the yoke of Whose kingdom is put upon all creation,—He it is Who took the form of a slave, that is, became a man, and made Himself poor by consenting to endure these human things, sin only excepted.

But how then, they object, was He baptized, and received also the Spirit? To which we reply, that He had no need of holy baptism, being wholly pure and spotless, and holy of the holy. Nor had He need of the Holy Ghost: for the Spirit That proceedeth from God the Father is of Him, and equal to Him in substance. We must now therefore at length hear what is the explanation of the economy. God in his love to man provided for us a way of salvation and of life. For believing in the Father, Son, and Holy Ghost, and making this confession before many witnesses, we wash away all the filth

[b] Economy.

of sin, and are enriched by the communication of the Holy Spirit, and made partakers of the divine nature, and gain the grace of adoption. It was necessary therefore that the Word of the Father, when He humbled Himself unto emptiness, and deigned to assume our likeness, should become for our sakes the pattern and way of every good work. For it follows, that He Who in every thing is first, must in this also set the example. In order therefore that we may learn both the power itself of holy baptism, and how much we gain by approaching so great a grace, He commences the work Himself; and, having been baptized, prays that you, my beloved, may learn that never-ceasing prayer is a thing most fitting for those who have once been counted worthy of holy baptism.

And the Evangelist says that the heavens were opened, as having long been closed. For Christ said, "Forthwith shall John i. 51.
"ye see the heavens opened, and the angels of God ascending "and descending upon the Son of man." For both the flock above and that below being now made one, and one chief Shepherd appointed for all, the heavens were opened, and man upon earth brought near to the holy angels. And the Spirit also again came down as at a second commencement of our race: and upon Christ first, Who received it not so much for His own sake as for ours: for by Him and in Him are we enriched with all things. Most suitably therefore to the economy of grace does He endure with us the things of man's estate: for where otherwise shall we see Him emptied, Whose in His divine nature is the fulness? How became He poor as we are, if He were not conformed to our poverty? How did He empty Himself, if He refused to endure the measure of human littleness?

Having taken therefore Christ as our pattern, let us draw near to the grace of holy baptism, that so we may gain boldness to pray constantly, and lift up holy hands to God the Father, that He may open the heavens also unto us, and send down upon us too the Holy Ghost, to receive us as sons. For He spake unto Christ at the time of holy baptism, as though having by Him and in Him accepted man upon earth to the sonship, "This is My beloved Son, in Whom I am well pleased." For He Who is the Son by nature and in truth, and the Only-begotten, when He became like unto us, is specially

declared to be the Son of God, not as receiving this for Himself:—for He was and is, as I said, very Son:—but that He might ratify the glory unto us. For He has been made our firstfruits, and firstborn, and second Adam: for which reason it
2 Cor. v. 17. is said, that "in Him all things have become new:" for having put off the oldness that was in Adam, we have gained the newness that is in Christ: by Whom and with Whom, to God the Father, be glory and dominion with the Holy Ghost, for ever and ever, Amen.[c]

[c] As frequently is the case, the short extracts in Mai at the end are not found in the Syriac, probably either from being taken from S. Cyril's other works, or erroneously ascribed to him. The first (from B.) contradicts the doctrine maintained throughout this Commentary, viz. that our Lord submitted to baptism as the pattern and type of humanity, and refers His baptism to His human nature, *καθ' ὃ πέφυκεν ἄνθρωπος*. But Christ's human nature needed no baptism, as having no stain of sin. The second (from E. and F.) is a refutation of Paul of Samosata, drawn from the Evangelist's words, that "Jesus was beginning to be about thirty years "old," and shewing that though He had a beginning as man, as God He had no beginning. And the last is a reproof addressed to those who justified the delay of holy baptism by our Lord's example, and which being referred to S. Cyril by four MSS. (A. E. F. H.), as well as for its own sake, I append entire; 'Thus great and beyond expectation is the harm that is done by 'deferring the grace that is by baptism for a long and unseasonable 'time: chiefly because no one can 'look forward with certainty to the 'accomplishment of his plans, and 'also because, though his purpose 'arrive at its fulfilment, he is sanctified indeed, but receives only the 'forgiveness of his past transgressions, while his talent he brings 'back to his Lord bare, having had 'no time to gain by trading any 'thing to add thereunto.'

CHAPTER IV.

SERMON XII.

THE TWELFTH SERMON OF THE COMMENTARY UPON THE GOSPEL OF LUKE, BY S. CYRIL, UPON THE FAST OF OUR LORD IN THE FLESH.

From the Syriac, MS. 14,727.

But Jesus being full of the Holy Ghost, returned from the Jordan, and continued in the Spirit in the wilderness forty days, being tempted of the Devil. And he ate nothing during those days; and when they were accomplished He hungered.

C. iv. 1, 2. εἰς τὴν ἔρημον Gs. ἐν τῇ ἐρήμῳ BST. retinent ὕστερον Gs. om. BST.

THE blessed prophets, when speaking of the Only-begotten Word of God,—of Him Who is equal unto God in glory, and the sharer of His throne, and radiant in perfect equality unto Him,—lead us to the persuasion that He was manifested as a Saviour and Deliverer for those upon earth, by saying, "Arise, O Lord, help me." He arose therefore and helped, having taken the form of a slave, and being made in the likeness of men: for so did He as one of us set Himself as an avenger in our stead, against that murderous and rebellious serpent, who had brought sin upon us, and thereby had caused corruption and death to reign over the dwellers upon earth, that we by His means, and in Him, might gain the victory, whereas of old we were vanquished, and fallen in Adam. (Ps. xliv. 26.)

Come therefore and let us praise the Lord, and sing psalms unto God our Saviour: let us trample Satan under foot; let us raise the shout of victory over him now he is thrown and fallen: let us exult over the crafty reptile, caught in an inextricable snare: let us too say of him in the words of the prophet Jeremiah, "How is the hammer of all the earth broken "and beaten small! Thou art found and hast been taken, "because thou stoodest against the Lord." For of old, that is before the time of the advent of Christ the Saviour of all, the universal enemy had somewhat grand and terrible notions (Jer. l. 23.)

about himself: for he boastfully exulted over the infirmity of the inhabitants of the earth, saying, "I will hold the world in
Is. x. 14. "my hand as a nest, and as eggs that are left I will take it up: "and no one shall escape from me or speak against me." And in very truth there was no one of those upon earth who could rise up against his power; but the Son rose up against him, and contended with him, having been made like unto us. And therefore, as I said, human nature, as victorious in Him, wins the crown. And this in old time the Son Himself proclaimed, where by one of the holy prophets He thus addresses Satan;
Jer. li. 25. "Behold, I am against thee, O corrupting mountain, that cor-"ruptest the whole earth."

Come therefore and let us see what the blessed Evangelist says, when Christ was now going to battle in our behalf with him who corrupted the whole earth. "But Jesus being full of "the Holy Ghost, returned from the Jordan." Here behold, I pray, man's nature anointed with the grace of the Holy Ghost in Christ as the firstfruits, and crowned with the highest honours. For of old indeed the God of all promised, saying,
Joel ii. 28. "it shall come to pass in those days, that I will pour out of My "Spirit upon all flesh." And the promise is fulfilled for us in Christ first. And whereas of those in old time who without
Gen. vi. 3. restraint gave way to fleshly lust, God somewhere said, "My "Spirit shall not dwell in these men, because they are flesh:" now because all things have become new in Christ, and we are enriched with the regeneration that is by water and Spirit;—for no longer are we children of flesh and blood, but rather call God our Father;—therefore it is, and very justly, that as being now in honour, and possessing the glorious privilege of adoption, we have been made partakers of the divine nature by the communication of the Holy Ghost. But He Who is the Firstborn among us, when He became so among many brethren, and yielded Himself to emptiness, was the first to receive the Spirit, although Himself the Giver of the Spirit, that this dignity, and the grace of fellowship with the Holy Ghost might reach us by His means. Something like this Paul also teaches us, where speaking both of Him and us, he says,
Heb. ii. 12. "For both He that sanctifieth, and they that are sanctified, "are all of One: for which reason He is not ashamed to call "them His brethren, saying, I will declare Thy name to My

"brethren." For as being in no degree ashamed to call us brethren, whose likeness He took, therefore, having transferred to Himself our poverty, He is sanctified with us, although Himself the Sanctifier of all creation; that thou mightest not see Him refusing the measure of human nature, Who consented for the salvation and life of all to become man.

When therefore the wise Evangelist says of Him, "But "Jesus being full of the Spirit returned from the Jordan," be not offended, nor err from the mark in thy inward thoughts, and wander from the doctrine of the truth, as to the way and manner in which the Word, Who is God, was sanctified: but rather understand the wisdom of the economy, by reason of which also He is the object of our admiration. For He was made flesh and became man, not to avoid whatever belongs to man's estate, and despise our poverty, but that we might be enriched with what is His, by His having been made like unto us in every particular, sin only excepted. He is sanctified therefore as man, but sanctifies as God: for being by nature God, He was made man.

"He was led therefore, it says, in the Spirit in[d] the wilder-"ness forty days, being tempted of the devil." What therefore is the meaning of the word led? It signifies not so much that He was conducted thither, as that He dwelt and continued there. For we are ourselves also accustomed to say of any one who lives religiously, So and so, whoever it may be, is a well-conducted[e] person. And we give the title of pædagogue, not to signify, according to the literal interpretation, that they actually lead and conduct boys, but that they take care of them, and well and laudably train them, educating and teaching them to conduct themselves with propriety.

He dwelt therefore in the wilderness in the Spirit, that is spiritually; for He fasted, granting no food whatsoever to the necessities of the body. But to this I imagine some one may immediately object; 'And what harm then did it do Jesus to 'be constantly dwelling in cities? And in what way could it 'benefit Him to choose to inhabit the wilderness? For there is

[d] Mai reads *εἰς τὴν ἔρημον*, which would render this interpretation of *ἤγετο* impossible.

[e] The Syriac translator explains his own term: the Greek is "that "so and so *leads* a good life."

'no good thing of which He is in want. And why too did He
'also fast? What necessity was there for Him to labour, Who
'knows not what it is to feel the rising of any depraved desire?
'For we adopt the practice of fasting as a very useful ex-
1 Cor. ix. 27. 'pedient, by which to mortify pleasures, and buffet the law of
'sin that is in our members, and extirpate those emotions
'which lead on to fleshly lust. But what need had Christ of
'fasting? For He it is by Whom the Father slays the sin in the
Rom. viii. 3. 'flesh. And knowing this, the divine Paul wrote, "For as to
'"the powerlessness of the law, by reason of its weakness be-
'"cause of the flesh, God having sent His Son in the likeness
'"of sinful flesh, and because of sin, condemned the sin in the
'"flesh, that the righteousness of the law may be fulfilled in
'"us, who walk not in the flesh, but in the Spirit." He
'therefore, who even in us miserable beings mortifies the
'motions of the flesh, and has abolished sin, what fasting
'could He need in ought that concerns Himself? He is
'holy: undefiled by nature: wholly pure, and without blemish.
'He cannot experience even the shadow of a change. Why
'therefore did He make His abode in the wilderness, and
'fast, and endure, being tempted?' The type has regard to us,
my beloved: He sets before us His acts as our example, and
establishes a model of the better and more admirable mode of
life practised among us, I mean, that of the holy monks. For
whence was it possible for men on earth to know that the habit
of dwelling in deserts was useful for them, and highly advan-
tageous for salvation? For they retire from waves and storms
as it were; from the utter turmoil, and vain distractions[f] of this
Gen. xxxix. 12. world, and so to speak like the blessed Joseph, they strip off and
give back to the world all that belongs to it. And something
like this the wise Paul too says of those who are wont so to live.
Gal. v. 24. "But those who are Jesus Christ's have crucified the flesh with
"its affections and lusts." And he shews to those who choose
this mode of life that abstinence is necessary, of which the fruit
is fasting and the power of endurance, and of abstaining from
or taking but little food. For so will Satan, when he tempts,
be overcome.

[f] The Syriac agrees with Cr.'s MS. in reading ἀποφοιτῶντες γὰρ τῶν εἰκαίων περισπασμῶν, κ.τ.λ.

But observe this especially: that he was first baptized and filled with the Holy Spirit, and withdrew into the wilderness, and made abstinence, that is, fasting, as it were His armour; and being thus equipped, when Satan drew near, and He had overcome him, He has so set before us Himself as our pattern. Thou therefore too must first put on the armour of God, and the shield of faith, and the helmet of salvation. Thou too must first be clothed with power from on high, must be made, that is, partaker of the Holy Ghost by means of precious baptism, and then mayest thou undertake to lead the life well beloved and honourable with God: then with spiritual courage thou shalt take for thy habitation the deserts: then shalt thou keep holy fast, and mortify pleasures, and vanquish Satan when he tempts. In Christ therefore have we gained all things[g].

Lo! He appears among the combatants, Who as God bestows the prize: among those who wear the chaplet of victory is He Who crowns the heads of the saints. Let us behold therefore the skilfulness of His wrestlings; how He overthrows the devil's wickedness. When forty days had been spent in fasting, "He afterwards hungered." But He it is Who gives food to the hungry, and is Himself the bread that came down from heaven, and gives life to the world, as being That whereby all things consist. But because, on the other hand, it was necessary that He Who refused not our poverty should withdraw from nothing whatsoever that belongs to man's condition, He consented for His flesh to require its natural supplies; and hence the words, "He hungered." It was not however till He had fasted sufficiently, and by His Godlike power had kept His flesh unwasted, though abstaining from meat and drink, that scarcely at length He permitted it to feel its natural sensations: for it says, that He hungered. And for what reason? That skilfully by means of the two[h], He Who is at once God and Man, might be recognised as such in one and the same person, both as superior to us in His divine nature, and in His human nature as our equal. From Mai.

[g] The MS. is imperfect, and ends here abruptly.

[h] The two, viz. His fasting for forty days without His body wasting; and His permitting it to feel hunger afterwards.

Ver. 3. *And the devil said unto him.*

Then the devil draweth near to tempt Him; expecting that the feeling of hunger would aid him in his innate wickedness: for oftentimes he prevails over us by taking our infirmities to aid his plots and enterprizes. He thought that He would readily jump at the wish of seeing bread ready for His use: and therefore he said, "If Thou be the Son of God, bid this "stone become bread." He approaches Him therefore as an ordinary man, and as one of the saints: yet he had a suspicion, that possibly He might be the Christ. In what way then did he wish to learn this? He considered, that to change the nature of any thing into that which it was not, would be the act and deed of a divine power: for it is God Who makes these things and transforms them: if therefore, says he, this be done, certainly He it is Who is looked for as the subverter of my power: but if He refuse to work this change, I have to do with a man, and cast away my fear, and am delivered from my danger. And therefore it was that Christ, knowing the monster's artifice, neither made the change, nor said that He was either unable or unwilling to make it, but rather shakes him off as importunate and officious, saying that "man shall not "live by bread alone;" by which He means, that if God grant a man the power, he can subsist without eating, and live as Moses and Elias, who by the Word of the Lord passed forty days without taking food. If therefore it is possible to live without bread, why should I make the stone bread? But He purposely does not say, I cannot, that He may not deny His own power: nor does He say, I can; lest the other, knowing that He is God, to Whom alone such things are possible, should depart from Him.

And observe, I pray, how the nature of man in Christ casts off the faults of Adam's gluttony: by eating we were conquered in Adam, by abstinence we conquered in Christ.

By the food that springeth up from the earth our earthly body is supported, and seeks for its sustenance that which is congenerate with it: but the rational[i] soul is nourished unto

[i] The parallelism in the original cannot be preserved in a translation: ψυχὴ δὲ ἡ λογικὴ λόγῳ τῷ θείῳ πρὸς εὐεξίαν ἁδρύνεται τὴν πνευματικήν.

spiritual healthiness by the Word of God. For the food that the earth supplies nourishes the body that is akin to it: but that from above and from heaven strengthens the spirit. The food of the soul is the Word that cometh from God, even the spiritual bread which strengtheneth man's heart, according to Ps. civ. 15.
what is sung in the Book of Psalms. And such also we affirm to be the nature of the food of the holy angels.

He shewed Him all the kingdoms of the world. Ver. 5.

But O thou malignant, and wicked, and accursed being, how didst thou dare to shew the Lord all the kingdoms of the whole creation, and say, "All these are mine? Now therefore "if Thou wilt fall down and worship me, I will give them "Thee." How dost thou promise that which is not thine? Who made thee heir of God's kingdom? Who made thee lord of all under heaven? Thou hast seized these things by fraud. Restore them therefore to the incarnate Son, the Lord of all. Hear what the prophet Isaiah says respecting thee; "Hath it Is. xxx. 33.
"been prepared for thee also to reign? a deep gulf, fire, and "brimstone, and wood laid in order; the anger of the Lord as "a gulf burning with brimstone." How then dost thou, whose lot is the inextinguishable flame, promise to the King of all that which is His own? Didst thou think to have Him as thy worshipper at Whom all things tremble, while the Seraphim, and all the angelical powers hymn His glory? It is written, "Thou shalt worship the Lord thy God, and Him only shalt "thou serve[k]." Seasonably He made mention of this commandment, striking as it were his very heart. For before His advent, Satan had deceived all under heaven, and was himself everywhere worshipped: but the law of God, ejecting him from the dominion he had usurped by fraud, has commanded men to worship Him only Who by nature and in truth is God, and to offer service to Him alone.

[k] T. Aquinas here inserts: "But "how is the Son adored, if, as the "heretics say, He is a creature? "What charge can be brought "against those, who have served "the creature instead of the Crea- "tor, if we worship as God, the "Son Who, according to them, is "a creature?"

Ver. 9. *If Thou be the Son of God, cast Thyself down hence.*

The third temptation which the devil employs is that of vain-glory, saying, "Cast Thyself down hence," as a proof of Thy divinity. But neither did he make Him fall by means of vanity, but himself in this also shot wide of the mark. For He answers, "It is said, thou shalt not tempt the Lord thy God." For God grants not His aid to those who tempt Him, but to those who believe in Him: nor ought we, because He deigns us mercy, therefore to make a vain display. Moreover, Christ
Mat.xii.39. never gave a sign to those who tempted Him: "for a wicked "generation, He saith, seeketh after a sign, and a sign shall "not be given it." And let Satan now when tempting hear the same. We therefore won the victory in Christ: and he who conquered in Adam went away ashamed, that we might have him under our feet; for Christ as Conqueror handed on
Luke x.19. to us also the power to conquer, saying, "Behold I have "granted you to tread upon serpents, and scorpions, and all "the power of the enemy."

Ver. 10. *For it is written, that He shall give His angels charge concerning Thee to guard Thee.*

But see how maliciously he endeavours by the use of the Scriptures to humble the glory of the Lord, as if in need of angelic aid; and as though it would stumble, did not the angels help it. For the application of the Psalm refers not to Christ, nor does the Sovereign need angels. As for the pinnacle, it was a very lofty building, erected at the side of the temple.

[1] Some however wrongly refer the Psalm to the person of the Lord, and taking the verses together thus read; "Because "Thou, O Lord, art my hope, Thou has made the Most High "Thy refuge." They say therefore that the Lord had as His refuge the Most High, even the Father Who is in heaven. And their pretext for such a way of understanding it is, that Satan so took the verses, saying, "If Thou be the Son of God, "cast Thyself down: for it is written, that He shall give His

[1] Mai notices that this passage is either taken from the Commentary on the Psalms, or *vice versa*. Cf. Mai's Patrum Nov. Bibl. vol. iii. pp. 419. 420. on Ps. xc. 9.

"angels charge concerning Thee." For Satan being false and a deceiver, applies what is said of us to the person of Christ the Saviour of us all. But we do not understand it in Satan's fashion; though if the Arians have so understood it, there is no cause for astonishment: for they follow their own father, "who is a liar, and the truth is not in him," according to the Saviour's words. For if the truth be as they say, and we have made Christ our help, and He has the Father for His refuge, then have we fled to one Who Himself has need of aid, and call Him our Saviour Who is saved by another. This cannot be: Heaven forbid. We say therefore to those who are wont so to think, Ye tell us another of your errors: ye are travelling out of the royal and straight path: ye are falling into thorns and pitfalls: ye have wandered from the truth. The Son is in all things equal to the Father: the mark and impress of His substance: the Most High, as also the Father is Most High.

John viii. 44.

Satan then made use of these verses, as though the Saviour were a common man. For being entirely darkness, and having his mind blinded, he understood not the force of what was said, that the psalm is spoken in the person of every just man who is aided by the Highest, even the God of heaven. And besides this, He knew not that the Word being God, was made man, and was Himself now being tempted in accordance with the plan of salvation. He therefore, as I said, supposed the words were spoken as of a common man, or even as of one of the holy prophets. But it is monstrous for us, who accurately know the mystery, and believe that He is God and the Son of God, and that for our sakes He became man like unto us, to imagine that the verses were spoken of Him. To say then, "Thou hast "made the Most High thy refuge," befits not the person of the Saviour. For He is Himself the Most High: the refuge of all: the hope of all: the all-powerful right hand of the Father: and whosoever has made Him his defence, no evil shall approach him. For He shall command the angels, who are ministering spirits, to guard the just. For just as our fathers in the flesh, when they see the path rough and unpassable, catch up their infants in their hands, lest perchance their tender feet should be hurt, being as yet unable to walk over the hard road, so also the rational powers do not permit those, who are as yet unable to labour, and whose understanding is

still childish, to toil beyond their strength, but snatch them out of every temptation.

Ver. 14. *And Jesus returned in the power of the Spirit unto Galilee.*

Having left the habitations of cities, He dwelt in deserts: there He fasted, being tempted of Satan; there He gained victory in our behalf: there He crushed the heads of the dra-
Ps. ix. 6. gons: there, as the blessed David says, "The swords of the "enemy utterly failed, and cities were destroyed," that is, those who were like towers and cities. Having therefore mightily prevailed over Satan, and having crowned in His own person man's nature with the spoils won by the victory over him, He returned unto Galilee in the power of the Spirit, both exercising might and authority, and performing very many miracles, and occasioning great astonishment. And He wrought miracles, not as having received the grace of the Spirit from without and as a gift, like the company of the saints, but rather as being by nature and in truth the Son of God the Father, and taking whatever is His as His own proper inherit-
John xvii. 10. ance. For He even said unto Him, "That all that is Mine is "Thine, and Thine Mine, and I am glorified in them." He is glorified therefore by exercising as His own proper might and power that of the consubstantial Spirit.

Ver. 16. *And He came to Nazareth: and entered into the synagogue.*

Since therefore it was now necessary that He should manifest Himself to the Israelites, and that the mystery of His incarnation should now shine forth to those who knew Him not, and inasmuch as He was now anointed of God the Father for the salvation of the world, He very wisely orders this also, [viz. that His fame should now spread abroad.] And this favour He grants first to the people of Nazareth, because, humanly speaking, He had been brought up among them. Having entered, therefore, the synagogue, He takes the book to read: and having opened it, selected a passage in the prophets, which declares the mystery concerning Him. And by these words He most plainly Himself tells us by the voice of the prophet, that He both would be made man, and come to save the world. For we affirm, that the Son was anointed in no other way than by having become according to the flesh

such as we are, and taken our nature. For being at once God and man, He both gives the Spirit to the creation in His divine nature, and receives it from God the Father in His human nature; while it is He Who sanctifies the whole creation, both as having shone forth from the Holy Father, and as bestowing the Spirit, Which He Himself pours[m] forth, both upon the powers above as That Which is His own, and upon those moreover who recognised His appearing.

The Spirit of the Lord is upon Me; therefore He hath anointed Me: He hath sent Me to preach the Gospel to the poor. V. 18.

He plainly shews by these words that He took upon Him the humiliation and submission to the emptying (of His glory), and both the very name of Christ and the reality for our sakes: for the Spirit, He says, which by nature is in Me by the sameness of Our substance and deity, also descended upon Me from without. And so also in the Jordan It came upon Me in the form of a dove, not because It was not in Me, but for the reason for which He anointed Me. And what was the reason for which He chose to be anointed? It was our being destitute of the Spirit by that denunciation of old, "My Spirit shall "not abide in these men, because they are flesh." Gen. vi. 3.

[m] As the Greek Church denies the procession of the Spirit from the Son, and says that it is not taught by their Fathers; and as S. Cyril in a previous passage, (cf. c. iii. v. 21.), speaks as if he held, that though the Spirit is the Son's, yet that It proceeds from the Father only, this passage is of great value, and therefore I append the original. Τὸ ἐξ αὐτοῦ προχεόμενον πνεῦμα ταῖς ἄνω δυνάμεσιν ἐνιεὶς ὡς ἑαυτοῦ. Another passage to the same effect will be found in the treatise against Nestorius, vol. vi. pp. 98, 99, where S. Cyril thus comments on Luke x. 19.: "The Spirit, therefore, is His "own, and from Him: of which a "plain proof is, that He can give "It to others also, and that not by "measure, as the blessed Evangelist "says. For the supreme God has "measured out to the saints the "grace of the Spirit, giving to one "the word of wisdom; to another "the word of knowledge; to an-"other the gift of healings: and "this is, I think, the meaning of "those thus endowed having the "power by measure. But our Lord "Jesus Christ, pouring out the "Spirit of His own fulness, even "as doth also the Father, gives it, "not as by measure to those who "are worthy to receive it." A more full account of the teaching of the Fathers upon the procession of the Holy Ghost, may be seen in Owen's Introduction to Dogmatic Theology, pp. 169–178.

These words the incarnate Word of God speaks: for being very God of very God the Father, and having become for our
ἀτρέπτως. sakes man without undergoing change, with us He is anointed with the oil of gladness, the Spirit having descended upon Him at the Jordan in the form of a dove. For in old time both kings and priests were anointed symbolically, gaining thereby a certain measure of sanctification: but He Who for our
νοητῷ. sakes became incarnate, was anointed with the spiritual oil of sanctification, and the actual descent of the Spirit, receiving It not for Himself, but for us. For inasmuch as the Spirit had taken its flight, and not made His abode in us because of our being flesh, the earth was full of grief, being deprived of the participation of God.

And He proclaimed also deliverance to captives, which also He accomplished by having bound the strong one, Satan, who in tyrant fashion lorded it over our race, and having torn away from Him us his goods.

As the words "He anointed Me" befit the manhood: for it is not the divine nature which is anointed, but that which is akin to us: so also the words "He sent Me" are to be referred to that which is human.

Those also whose heart was of old obscured by the darkness of the devil, He has illuminated by rising as some Sun of Righteousness, and making them the children no longer of
1 Thes. v. 5. night and darkness, but of light and day, according to Paul's word. And those who were blind,—for the Apostate had blinded their hearts,—have recovered their sight, and acknow-
Is. xlii. 16. ledged the truth; and, as Isaiah says, "Their darkness has "become light:" that is, the ignorant have become wise: those that once were in error, have known the paths of righteousness. And the Father also says somewhere unto the Son Him-
Is. xlii. 6. self, "I have given Thee for a covenant of kindred, for a light "of the Gentiles, to open the eyes of the blind, to bring out "the prisoners from their bonds, and from the guard-house "those that sit in darkness." For the Only-begotten came into this world and gave a new covenant to His kindred, the Israelites, of whom He was sprung according to the flesh, even the covenant long before announced by the voice of the prophets. But the divine and heavenly light shone also upon the Gentiles: and He went and preached to the spirits in

Hades, and shewed Himself to those who were shut up in the guard-house, and freed all from their bonds and violence. And how do not these things plainly prove that Christ is both God, and of God by nature?

And what means the sending away the broken in freedom? It is the letting those go free whom Satan had broken by the rod of spiritual violence. And what means the preaching the acceptable year of the Lord? It signifies the joyful tidings of His own advent, that the time of the Lord, even the Son, had arrived. For that was the acceptable year in which Christ was crucified in our behalf, because we then were made acceptable unto God the Father, as the fruit borne by Him. Wherefore He said, "When I am lifted up from the earth, I shall draw John xii. 32.
"all men unto Myself." And verily He returned to life the third day, having trampled upon the power of death: after which He said to His disciples, "All power has been given Mat. xxviii. 18.
"Me, &c." That too is in every respect an acceptable year in which, being received into His family, we were admitted unto Him, having washed away sin by holy baptism, and been made partakers of His divine nature by the communion of the Holy Ghost. That too is an acceptable year, in which He manifested His glory by ineffable miracles: for with joy have we accepted the season of His salvation, which also the very wise Paul referred to, saying, "Behold, now is the acceptable 2 Cor. vi. 2.
"time, behold now is the day of salvation:" the day, when the poor who erewhile were sick by the absence of every blessing, having no hope and being without God in the world, such as were the gentiles, were made rich by faith in Him, gaining the divine and heavenly treasure of the Gospel message of salvation; by which they have been made partakers of the kingdom of heaven, copartners with the saints, and heirs of blessings such as neither the mind can conceive nor language tell. "For eye, it saith, hath not seen, and ear hath not heard, 1 Cor. ii. 9.
"neither have entered into the heart of man, the things that "God hath prepared for them that love Him." Though it may also be true, that the text here speaks of the abundant supply of graces bestowed by Christ upon the poor in spirit.

But by the bruised in heart, He means, those who have a weak and yielding mind, unable to resist the attacks of their

passions, and so carried along by them, as to seem to be captives: to these He promises both healing and forgiveness.

And to those who are blind, He gives the recovering of sight. For those who serve the creature instead of the Creator, "and say to the wood, Thou art my father, and to the stone, "Thou hast begotten me," without recognising Him Who is by nature and in truth God, how can they be ought else than blind, seeing they have a heart devoid of the light that is divine and spiritual? And on these the Father bestows the light of the true knowledge of God: for they are called through faith, and acknowledge Him, or rather are acknowledged of Him, and whereas they were children of night and darkness, they have been made children of light. For the day has shone upon them, and the sun of righteousness has arisen, and the bright morning star has dawned.

Jer. ii. 27.

There is no objection, however, to any one's referring all these declarations to the Israelites. For they were poor, and crushed in heart, and, so to speak, prisoners, and in darkness. "For there was not upon earth that was doing good, not even "one. But all had turned aside, together they had become "unprofitable." But Christ came, preaching to the Israelites before all others, the glories of His advent. And like to their maladies were those of the Gentiles; but they have been redeemed by Him, having been enriched with His wisdom, and endowed with understanding, and no longer is their mind weak and broken, but healthy and strong, and ready to receive and practise every good and saving work. For in their error they had need of wisdom and understanding, who in their great folly worshipped the creature instead of the Creator, and inscribed stocks and stones with the name of Gods. But those who long ago lived in gloom and darkness, because they knew not Christ, now acknowledge Him as their God.

Ps. xiv. 3.

These words having been read to the assembled people, He drew upon Himself the eyes of all, wondering perhaps how He knew letters Who had not learnt. For it was the wont of the Israelites to say, that the prophecies concerning Christ were fulfilled, either in the persons of some of their more glorious kings, or, at all events, in the holy prophets. For not correctly understanding what was written of Him, they missed the

true direction, and travelled on another path. But that they might not again thus misinterpret the present prophecy, He carefully guards against error by saying, "This day is this prophecy fulfilled in your ears," expressly setting Himself before them in these words, as the person spoken of in the prophecy. For it was He Who preached the kingdom of heaven to the heathen, who were poor, having nothing, neither God, nor law, nor prophets; or rather, He preached it unto all who were destitute of spiritual riches: the captives He set free, having overthrown the apostate tyrant Satan, and Himself shed the divine and spiritual light on those whose heart was darkened; for which reason He said, "I am come a light into John xii. 46.
"this world:" it was He Who unbound the chains of sin from those whose heart was crushed thereby: Who clearly shewed that there is a life to come, and denounced the just judgment. Finally, it was He Who preached the acceptable year of the Lord, even that in which the Saviour's proclamation was made: for by the acceptable year I think is meant His first coming; and by the day of restitution the day of judgment.

And all bare Him witness and wondered. Ver. 22.

For not understanding Him Who had been anointed and sent, and Who was the Author of works so wonderful, they returned to their usual ways, and talk foolishly and vainly concerning Him. For although they had wondered at the words of grace that proceeded out of His mouth, yet their wish was to treat them as valueless: for they said, "Is not "this the son of Joseph?" But what does this diminish from the glory of the Worker of the miracles? What prevents Him from being both to be venerated and admired, even had He been, as was supposed, the son of Joseph? Seest thou not the miracles? Satan fallen, the herds of devils vanquished, multitudes set free from various kinds of maladies? Thou praisest the grace that was present in His teachings; and then dost thou, in Jewish fashion, think lightly of Him, because He accounted Joseph for His father? O great senselessness! True is it to say of them, "Lo! a people foolish, and without under- Jer. v. 21.
"standing: they have eyes and see not, ears, and hear not."

Ver. 23. *Ye will altogether say unto Me this parable...*

This was a common saying among the Jews, and had its origin in a witticism[l]: for when physicians were themselves ill, men would say, Physician, heal thyself. Christ therefore, setting before them as it were this proverb, said unto them, Ye wish for many signs to be wrought by Me among you especially, in whose country I was brought up; but I know the common feeling to which all men are liable: for always, somehow or other, even the choicest things are despised when there is no scarcity of them, and people have them in abundance. And so too is the case with men: for his acquaintance will oftentimes refuse one with whom they are familiar, and who is constantly among them, even the honour which is due. He rebuked them therefore for asking so foolishly, "Is not this "the son of Joseph?" and still keeping to the object of His teaching, says, "Verily, verily, I say unto you, that no pro- "phet is acceptable in his country."

Ver 25. *There were many widows in the days of Elias.*

For since, as I have mentioned, certain of the Jews affirmed that the prophecies relating to Christ had been accomplished either in the holy prophets, or in certain of their own more distinguished[m] men, He for their good draws them away from such a supposition[n], by saying that Elias had been sent to a single widow, and that the prophet Elisæus had healed but one leper, Naaman the Syrian: by these signifying the church of the heathen, who were about to accept Him, and be healed of their leprosy, by reason of Israel remaining impenitent.

[l] Cr. *ἀσπασμοῦ*. Mai *ἀστεισμοῦ*. Aq. improperium.

[m] Cr. *τῶν παρ' αὐτοῖς βεβασιλευκότων*. Mai, *τῶν ἐνδόξων παρ' αὐτοῖς γεγονότων*, and so Aq.

[n] In Cramer's Catena, in which this passage occurs anonymously, as is often the case with extracts from S. Cyril, the conclusion is as follows: "Convicting them of dis- "believing and denying, that these "prophecies chiefly apply to Him, "by saying that Elias had been "sent to a single widow, though "there were many at that time in "Israel; and that the prophet Eli- "sæus had healed one leper, Naa- "man the Syrian, though there "were very many of them in Israel; "because of all the widows she "alone was found faithful, and he "in like manner of all the lepers."

And all in the synagogue were filled with anger. Ver. 28.

They then were inflamed with anger, because he had branded their wicked thought; and also because He had said, To-day is this Scripture fulfilled, namely, that "The Spirit "of the Lord is upon Me;" for they considered that He made Himself equal to the prophets. Moreover, they cast Him out of their city, decreeing thereby their own condemnation, and confirming what the Saviour had said: for they themselves were banished from the city that is above, for not having received Christ. And that He might not convict them of impiety in words merely, He permitted their audacity against Himself to proceed even unto deeds: for their violence was unreasonable, and their envy untamed. Leading Him therefore to the brow of the hill, they endeavoured to throw Him from the crags: but He went through the midst of them without taking any notice, so to say, of their attempt: not as refusing to suffer,—for for this reason He had even come,—but as awaiting a suitable time. For it was now the commencement of His preaching, and it would have been unseasonable to have suffered before He had proclaimed the word of truth. For it depended on Him to suffer, or not to suffer; for He is Lord of times as well as of things. And this is a proof, that when He suffered He suffered voluntarily, and that neither then could He have suffered, had He not yielded Himself thereto. Cr. οὐδὲ τότε M. om.

And he went down to Capernaum, a city of Galilee. Ver. 31.

Those whom argument cannot bring to the sure knowledge of Him Who by nature and in truth is God and Lord, may perhaps be won by miracles unto a docile obedience. And therefore usefully, or rather necessarily, He oftentimes completes His lessons by proceeding to the performance of some mighty work. For the inhabitants of Judæa were unready to believe, and slighted the words of those who called them to salvation, and especially the people of Capernaum had this character: for which reason the Saviour reproved them, saying, "And thou Capernaum, that art exalted unto heaven, "shalt be brought down unto hell." But although He knows them to be both disobedient, and hard of heart, nevertheless He visits them as a most excellent physician would those who Mai ἐστί, Cr. ἔσται. Luke x. 15.

were suffering under a very dangerous disease, and endeavours to rid them of their malady. For He says Himself, that "those who are in health have no need of a physician, but
Luke v. 31. "those who are sick." He taught therefore in their synagogues with great freedom of speech: for this He had foretold
Is. xlv. 19. by the voice of Isaiah, saying, "I have not spoken in secret, "nor in a dark place of the earth." The holy apostles moreover He even commanded to publish their words concerning
Mat. x. 27. Him with full boldness of speech, saying, "What I tell you in "darkness, speak ye in the light: and what ye have heard "(whispered) into the ear, proclaim upon the housetops." On the Sabbath also, when they were at leisure from labour, He conversed with them. They therefore wondered at the power of His teaching, and at the greatness of His authority: "For "the word, it says, was with authority;" for He used not flatteries, but urged them to salvation. For the Jews indeed thought that Christ was nothing more than one of the saints, and that He had appeared among them in prophetic rank only: but that they might entertain a higher opinion and idea concerning Him, He exceeds[o] the prophetic measure; for He never said, Thus saith the Lord, as of course was their custom, but as being the Lord of the law He spake things that surpass the law.

Is. lv. 3. Acts xiii. 34. God moreover said by Isaiah, "And I will make with them "an everlasting covenant, even the holy, the sure things of "David: behold I have given Him as a testimony among the "gentiles, a ruler and commander of the gentiles." For it was fitting that Moses, as a servant, should be the minister of the shadow that endureth not: but Christ, I affirm, was the eternal publisher of a lasting and abiding worship. And what is the eternal covenant? It means the sacred prophecies of Christ, Who is of David's seed according to the flesh, and which produce in us holiness, and sureness: just as also the fear of God is pure, because it makes us pure: and the word

[o] Cr. reads ἀναβαίνει for ἐκβαίνει, and proceeds thus; "for neither "did He ever speak these things in "the way of argument, but as one "enunciating law, He spake things "that surpass the law, and with "godlike authority rebuked the unclean spirits." Aq. agrees with M., but adds, "changing the letter "to the truth, and the figures to "the spiritual meaning," with which the conclusion of M.'s next extract agrees.

of the Gospel is life, because it produces life: "for the words, John vi. 63.
He says, "that I have spoken unto you are spirit and life,"
that is, spiritual and life-giving. But mark well the exactness of the prophecy. Isaiah, speaking as in the person of God the Father concerning Christ, says, "Lo, I have given Him as a "testimony unto the Gentiles," that is, to bear witness unto them, that these things are acceptable; that no one may imagine Him to be one of the holy prophets, but that all mankind may rather know, that He is radiant with the glory of lordship,—for being God, He appeared unto us;—and so he goes on to say, not merely that He was given for a testimony, but also as "a ruler and commander of the gentiles." For the blessed prophets, and before them even Moses, holding the station of servants, ever called out to their hearers, "Thus "saith the Lord," not as being so much commanders, as ministers of the divine words. But our Lord Jesus Christ spake words most worthy of God; and was therefore admired even by the Jews themselves, because His word was with authority, and because He taught them as one that had authority, and not as their scribes. For His word was not of the shadow of the law, but as being Himself the lawgiver, He changed the letter into the truth, and the types into their spiritual meaning. For He was a ruler, and possessed a ruler's authority to command.

And Jesus rebuked him. Ver. 35.

With godlike power He rebuked the unclean spirits, making the miracle follow immediately upon His words, that we might not disbelieve. We have seen the guilty Satan overcome by Him in the wilderness, and broken by three falls: we have seen his might again shaken, and the power that was against us falling: we have seen ourselves rebuking the wicked spirits in Christ as our firstfruits. For that this also has reference to the ennoblement of human nature, thou mayest learn from the Saviour's own words. For the Jews indeed maligned His glory, and even said, "This man casteth not out devils except Matt. xii.
"in Beelzebub, prince of the devils:" but He in answer, hav- 24, 28.
ing first said much and to the purpose, ended by declaring; "But if I in the Spirit of God cast out devils, then has the "kingdom of God come upon you unawares." For if, says He,

I, Who have become a man like unto you, chide the unclean spirits with godlike power and majesty, it is your nature which is crowned with this great glory: for ye are seen both through Me and in Me to have gained the kingdom of God.

The evil demons therefore were cast out, and made moreover to feel how invincible is His might; and being unable to bear the conflict with Deity, they exclaimed in imperious and crafty terms, "Let us alone: what is there between us and "Thee?" meaning thereby, Why dost Thou not permit us to keep our place, whilst Thou art destroying the error of impiety? But they further put on the false appearance of well-sounding words, and call Him the Holy One of God. For they supposed that by this specious kind of language they could excite the desire of vainglory, and thereby prevent His rebuking them, returning as it were one kindness for another. But though he be crafty, he will fail of his prey: for "God is not "mocked;" and so the Lord stops their impure tongues, and commands them to depart from those possessed by them. And the bystanders being made witnesses of so great deeds, were astonished at the power of His word. For He wrought His miracles, offering up no prayer, to ask of any one else at all the power of accomplishing them, but being Himself the living and active Word of God the Father, by Whom all things exist, and in Whom all things are, in His own person He crushed Satan, and closed the profane mouth of impure demons.

Ver. 38. *He entered into Simon's house.*

Observe therefore how He Who endured voluntary poverty for our sakes, that we by His poverty might become rich, lodged with one of His disciples,—a man poor, and living in obscurity,—that we might learn to seek the company of the humble, and not to boast ourselves over those in want and affliction.

Jesus arrives at Simon's house, and finds his wife's mother sick of a fever: and He stood, and rebuked the fever, and it left her. Now in what is said by Matthew and Mark, that
Mat. viii. 15. Mark i. 31. "the fever left her," there is no hint of any living thing as the active cause of the fever: but in Luke's phrase that "He stood

"over her, and rebuked the fever, and it left her," I do not know whether we are not compelled to say that that which was rebuked was some living thing unable to sustain the influence of Him Who rebuked it: for it is not reasonable to rebuke a thing without life, and unconscious of the rebuke. Nor is it anything astonishing for there to exist certain powers that inflict harm on the human body: nor must we necessarily think evil of the soul of those who thus suffer for being harmed by these beings. For neither, when the Devil obtained authority to tempt Job by bodily torments, and struck him with painful ulcers, was Job therefore to be found fault with, for he manfully contended, and nobly endured the blow. God grant, however, that it be said, if at any time we are tempted by bodily pains, "but touch not his soul."[p] The Lord then by a rebuke heals those who are possessed.

ἐπάνω αὐτῆς omitted just before.

Job ii. 6.

[p] The word ψυχή in Greek signifies "the vital principle of the body:" and as there is no equivalent in English, a difficulty occasionally arises in translating it. Sometimes it signifies "sensation;" so St. Paul and St. Jude call those ψυχικούς, *sensuous*, who live a mere animal life. Sometimes it means "a person's self:" so the rich man said to his ψυχή, or self, Self, thou hast much goods, &c.: and such is the meaning of its Hebrew and Syriac equivalent ܢܦܫܐ, "that which exists by breathing;" and so one's self: still even here there may be an allusion to man's animal nature, which was the sole part of him which the rich man valued. Sometimes it is used in opposition to the body, because the life is something better than the frame which it vivifies; and so S. Cyril seems to understand it in this place, though doubtless it is rightly translated in our version, "But save his life." Certainly just above he had used it for man's moral state, saying, that we must not think evil of the soul of those who suffer from bodily maladies. In all cases the ψυχή is rather the mortal than the immortal, and is opposed to the πνεῦμα, although even in this word, as in Spiritus, the original idea is taken from the physical act of breathing. Possibly, however, we often take the word "soul" in the A.V. in a sense not intended by the translators. For by the gradual change of language, the meaning of the term has been limited since their time to its higher signification, and a different sense thereby given to many passages of Scripture; such, for instance, as, "What is a man profited "if he gain the whole world, and "lose his own soul?" that is, his life. (Mat. xvi. 26.) So "to deliver "their soul from death, and to "keep them alive in famine." (Ps. xxxiii. 19.) Wicklif uses soul-haver as equivalent to animal: "Thou "shalt be cursed among alle the "soul-hauers and beestis of the "erthe." (Gen. iii. 14.) From not attending to this gradual alteration in the meaning of words, curious misunderstandings often arise; as, for instance, in an emended Book of Common Prayer lately put forth, the word 'wealth,' which signifies our general well-being, is expunged as being supposed to signify *money*.

He laid also His hands upon the sick one by one, and freed them from their malady, so demonstrating that the holy flesh, which He had made His own, and endowed with godlike power, possessed the active presence of the might of the Word: intending us thereby to learn that though the Only-begotten Word of God became like unto us, yet even so is He none the less God, and able easily, even by His own flesh, to accomplish all things: for by it as His instrument He wrought miracles. Nor is there any reason for great wonder at this; but consider, on the contrary, how fire, when placed in a brazen vessel, communicates to it the power of producing the effects of heat. So therefore the all-powerful Word of God also, having joined by a real union unto Himself the living and intelligent temple taken from the holy Virgin, endowed it with the power of actively exerting His own godlike might. To put to shame, there-
John x. 37. fore, the Jews, He says, "If I do not the works of My Father, "believe Me not: but if I do, though ye believe not Me, believe "My works." We may, therefore, see, with the Truth Itself witnessing thereto, that the Only-begotten gave not His glory
παρ' ἑαυτὸν καὶ ἀνὰ μέρος. as to a man taken [q] separately and apart by himself, and regarded as the woman's offspring; but as being the One only Son, with the holy body united to Him, He wrought the miracles, and is worshipped also by the creation as God.

He entered, then, into Peter's house, where a woman was

[q] S. Cyril refers in these words to the doctrine of Nestorius, who taught that in the one person of Christ the two natures existed separately, so as to energize *ἀνὰ μέρος in turn*, or rather *apart* from one another, sometimes one nature exerting its influence, and sometimes the other. In explaining, therefore, a miracle such as that before us, in which the flesh of our Lord performs the proper act of Deity, Nestorius must have used some such argument as S. Cyril here brings forward, and to conjecture from the absolute use of *ὁ Μονογενής*, and other technical Nestorian terms, it was a quotation. The catholic doctrine respecting the nature of our Lord has been thus defined by the Council of Chalcedon: '*ὁμολογοῦμεν .... ἕνα καὶ τὸν αὐτὸν Χριστὸν, υἱὸν, κύριον, μονογενῆ, ἐκ δύο φυσέων ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως γνωριζόμενον.*' (Hard. Conc. ii. 456.): that the two natures in our Lord remain distinct and unaltered, and not blended and confused, as the Eutychians taught, into some new third nature; but, on the other hand, that they are inseparable in their action, and while each preserves its own proper attributes, the two united form but one person and substance. (*εἰς ἓν πρόσωπον καὶ μίαν ὑπόστασιν συντρέχουσιν.*)

lying stretched upon a bed, exhausted with a violent fever: and when He might as God have said, "Put away the disease, "arise," He adopted a different course of action. For, as a proof that His own flesh possessed the power of healing, as being the flesh of God, He touched her hand, and forthwith, it says, the fever left her. Let us, therefore, also receive Jesus: for when He has entered into us, and we have received Him into mind and heart, then He will quench the fever of unbefitting pleasures, and raise us up, and make us strong, even in things spiritual, so as for us to minister unto Him, by performing those things that please Him.

But observe again, I pray, how great is the efficacy of the touch of His holy flesh. For It both drives away diseases of various kinds, and a crowd of demons, and overthrows the power of the devil, and heals a very great multitude of people in one moment of time. And though able to perform these miracles by a word and the inclination of His will, yet to teach us something useful for us, He also lays His hands upon the sick. For it was necessary, most necessary, for us to learn, that the holy flesh which He had made His own was endowed with the activity of the power of the Word by His having implanted in it a godlike might. Let It then take hold of us, or rather let us take hold of It by the mystical "Giving[r] "of thanks," that It may free us also from the sicknesses of the soul, and from the assault and violence of demons.

And rebuking them, He suffered them not to speak. Ver. 41.

He would not permit the unclean demons to confess Him; for it was not fitting for them to usurp the glory of the Apostolic office, nor with impure tongue to talk of the mystery of

[r] From St. Paul's words in 1 Cor. x. 16., εὐλογία came to be applied generally to the Lord's Supper, of which use several instances, besides the present, occur in this treatise. Like εὐχαριστία, the term is taken from the Jewish Grace before meat, which we find our Lord always using; only εὐχαριστία expresses the general act of thanksgiving, while εὐλογία has special reference to the opening words, "Blessed be "Thou, O Jehovah," of which the Greek translation is, Κύριε, εὐλόγησον. In process of time, pieces of the consecrated bread, sent to other churches as marks of communion, or to the sick, came to be called εὐλογίαι. Cf. Suiceri Th.

Christ. Yea! though they speak ought that is true, let no one put credence in them: for the light is not known by the aid of darkness, as the disciple of Christ teaches us, where he says,
2 Cor. vi. 15. "For what communion hath light with darkness? or what con- "sent hath Christ with Beliar?"[s]

[s] Βελίαρ is the reading of most of the MSS. and Fathers. The Hebrew is Belial, and signifies "worthlessness," from בלי, *without*, and יעל, *utility*. Sons of Belial, therefore, as in 1 Sam. ii. 12., according to the ordinary Hebrew use of "son," signifies "worthless persons." Barbahlul says, that the word *Beliar* is derived from ܐܐܪ, ἀήρ, and means *Lord of the air*.

CHAPTER V.

And He saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets. Ver. 2.

LET us admire the skilfulness of the method employed in οἰκονομία.
making them a prey who were to make prey of the whole earth; even the holy Apostles, who, though themselves well skilled in fishing, yet fell into Christ's meshes, that they also, letting down the drag-net of the Apostolic preachings, might gather unto Him the inhabitants of the whole world. For verily He somewhere said by one of the holy prophets, "Behold Jer. xvi. 16.
"I send many fishers, saith the Lord, and they shall catch "them as fish: and afterwards I will send many hunters, and "they shall hunt them as game." By the fishers He means the holy Apostles; and by the hunters, those who successively became the rulers and teachers of the holy churches. And observe, I pray, that He not only preaches, but also displays signs, giving thereby pledges of His power, and confirming His words by the display of miracles: for after He had sufficiently conversed with the multitudes, He returns to His usual mighty works, and by means of their pursuits as fishers catches the disciples as fish: that men may know that His will is almighty, and that the creation ministers to His most godlike commands.

And when He ceased speaking, He said unto Simon, Launch out into the deep. Ver. 4.

As He had now taught them sufficiently, and it was fitting also to add some divine work to His words for the benefit of the spectators, He bade Simon and his companions push off a little from the land, and let down the net for a draught. But they replied, that they had been labouring the whole night, and had caught nothing: in the name, however, of Christ, they let down the net, and immediately it was full of fish; in order that by a visible fact, and by a type and representation, miraculously enacted, they might be fully convinced that their labour would not be unrewarded, nor the zeal fruitless which

they displayed in spreading out the net of the Gospel teaching; for that most certainly they should catch within it the shoals of the heathen. But observe this, that neither Simon nor his companions could draw the net to land; and therefore, being speechless from fright and astonishment:—for their wonder had made them mute:—they beckoned, it says, to their partners, those, that is, who shared their labours in fishing, to come and help them in securing their prey. For many have taken part with the holy Apostles in their labours, and still do so, especially such as search into the meaning of what is written in the holy Gospels; and others besides them, even the pastors and teachers and rulers of the people, who are skilled in the doctrines of truth. For still is the net drawn, while
Ps. lxix. 14. Christ fills it, and summons unto conversion those in the depths of the sea, according to the Scripture phrase; those, that is to say, who live in the surge and waves of worldly things.

Ver. 8. *And when Simon Peter saw it.*

For this reason also Peter, carried back to the memory of his former sins, trembles and is afraid, and as being impure ventures not to receive Him Who is pure: and his fear was laudable: for he had been taught by the law to distinguish be-
Ez. xxii. 26. tween the holy and the profane.

Ver. 12. *And behold a man full of leprosy.*

The faith, however, of him who drew near is worthy of all praise: for he testifies that the Emmanuel can successfully accomplish all things, and seeks deliverance by His godlike commands, although his malady was incurable: for leprosy will not yield to the skill of physicians. I see, however, he says, the unclean demons expelled by a godlike authority: I see others set free from many diseases: I recognise that such things are wrought by some divine and resistless force: I see, further, that He is good, and most ready to pity those who draw near unto Him: what therefore forbids His taking pity on me also? And what is Christ's answer? He confirms His faith, and produces full assurance upon this very point. For He accepts His petition, and confesses that He is able, and says, "I will: be thou cleansed." He grants him also the touch of His holy and all-powerful hand, and immediately the

leprosy departed from him, and his affliction was at an end. And in this join with me in wondering at Christ thus exercising at the same time both a divine and a bodily power. For it was a divine act so to will, as for all that He willed to be present unto Him: but to stretch out the hand was a human act: Christ therefore is perceived to be One[t] of both, if, as is the case, the Word was made flesh. εἷς ἐξ ἀμφοῖν.

And He charged him to tell no man. Ver. 14.

Even though the leper had been silent, the very nature of the fact was enough to proclaim to all who knew him how great was His power Who had wrought the cure. But He bids him tell no man: and why? That they who receive from God the gift of working cures may hereby learn not to look for the applause of those whom they have healed, nor indeed any one's praises whatsoever, lest they fall a prey unto pride, of all vices the most disgraceful.

He purposely, however, bids the leper offer unto the priests the gift according to the law of Moses. For it was indeed confessedly His wish to put away the shadow, and transform the types unto a spiritual service. As the Jews, however, because as yet they did not believe on Him, attached themselves to the commands of Moses, supposing their ancient customs to be still in force, He gives leave to the leper to make the offering for a testimony unto them. And what was His object in granting this permission? It was because the Jews, using ever as a pretext their respect for the law, and saying that the hierophant Moses was the minister of a commandment from on high, made it their endeavour to treat with contempt Christ the Saviour of us all. They even said plainly, "We know that God spake unto Moses: but This John ix. 29.
"man, we know not whence He is." It was necessary, therefore, for them to be convinced by actual facts that the measure of Moses is inferior to the glory of Christ: "For he indeed as Heb. iii. 5.
"a servant was faithful over his house; but the other as a Son "over His Father's house." From this very healing, then, of the leper, we may most plainly see that Christ is incomparably

[t] That is, One person consisting of both natures. The passage referred to by Mai, as preceding this extract in Aquinas, is from the Thesaurus.

superior to the Mosaic law. For Mariam,[u] the sister of Moses, was herself struck with leprosy for speaking against him: and at this Moses was greatly distressed; and when he was unable to remove the disease from the woman, he fell down before God, saying, "O God, I beseech Thee, heal her." Observe this, then, carefully: on the one hand, there was a request; he sought by prayer to obtain mercy from above: but the Saviour of all spake with godlike authority, "I will: be "thou cleansed." The removal therefore of the leprosy was a testimony to the priests, and by it those who assign the chief rank to Moses may know that they are straying from the truth. For it was fitting, even highly fitting, to regard Moses with admiration as a minister of the law, and servant of the grace that was spoken of angels; but far greater must be our admiration of the Emmanuel, and the glory we render Him as very Son of God the Father.

Num. xii. 13.

Gal. iii. 19.

And whoever will may see the profound and mighty mystery of Christ written for our benefit in Leviticus. For the law of Moses declares the leper defiled, and gives orders for him to be put out of the camp as unclean: but should the malady ever be alleviated, it commands that he should then be capable of readmission. Moreover it clearly specifies the manner in which he is to be pronounced clean, thus saying; "This is the law of "the leper on whatsoever day he shall have been cleansed, "and shall be brought unto the priest. And the priest shall "go out of the camp, and the priest shall see him, and behold, "the touch of the leprosy is healed from the leper: and the "high priest shall command, and they shall take for him who "is cleansed two living clean birds; and the high priest shall "command, and they shall kill the one into an earthen vessel "over living water: and he shall take the living bird, and dip "it into the blood of the bird that was killed over the living "water, and shall sprinkle it seven times over the man cleansed "of the leprosy, and he shall be cleansed: and he shall send "away the living bird into the field." The birds then are two in number, both without stain, that is, clean, and liable to no fault on the part of the law: and the one of them is slain over

Lev. xiii. 8.

Lev. xiv. 2.

i. e. fresh.

[u] As the Masoretic punctuation of this word as Miriam, is apparently of very modern date, I have retained the spelling of the LXX. Even Jerome apparently had never heard of it.

living water, but the other, being saved from slaughter, and further baptized in the blood of that which died, is let loose.

This type, then, represents to us the great and adorable mystery of our Saviour. For the Word was from above, even from the Father, from heaven; for which reason He is very fitly compared to a bird: for though He came down for the dispensation's sake to bear our likeness, and took the form of a slave, yet even so He was from above.—Yea, He even, when speaking to the Jews, said so plainly, "Ye are from beneath: John viii.
"I am from above." And again, "No one hath ascended 23. John iii. 13.
"up into heaven, but the Son of man That came down from "heaven." As therefore I just now said, even when He became flesh, that is, perfect man, He was not earthy, not made of clay as we are, but heavenly and superior to things worldly in respect of that wherein He is perceived to be God. We may see, then, in the birds (offered at the cleansing of the leper), Christ suffering indeed in the flesh according to the Scrip- 1 Pet. iv. 1.
tures, but remaining also beyond the power of suffering; and dying in His human nature, but living in His divine; for the Word is Life. Yea, too, the very wise disciple said, "that He 1 Pet. iii. 18.
"was put to death in the flesh, but made to live in the spirit." But though the Word could not possibly admit the suffering of death into His own nature, yet He appropriates to Himself that which His flesh suffered: for the living bird was baptized in the blood of the dead one; and thus stained with blood, and all but made partaker of the passion, it was sent forth into the wilderness. And so did the Only-begotten Word of God return unto the heavens, with the flesh united unto Him. And strange was the sight in heaven, yea, the throng of angels marvelled when they saw in form like unto us the King of earth, and Lord of might: moreover they said, "Who is This that cometh Is. lxiii. 1.
"from Edom?—meaning thereby the earth:—the redness of "His garments is from Bosor:"[x] the interpretation of which is flesh, as being a narrowing and pressing. Then too they

[x] בצר signifies "cohibuit, arcuit," and thence in Piel *munivit*. Its derivatives בצר, Deut. iv. 43., and בצרה, Is. lxiii. 1., signify "a fortified town." The meanings therefore of "narrowing" and "pressing" are correct. In thence however deriving "flesh," there is a confusion between it and בשר, originally בסר, *flesh*, which has the same sound as Bosor, and only differs from בצר by having another sibilant.

Zech.xiii.6. inquired, "Are such the wounds in the middle of Thy "hands?" and He answered, "With these was I wounded "in the house of My beloved." For just as after His return to life from the dead, when shewing, with most wise pur-
John xx.27. pose, His hands unto Thomas, He bade him handle both the prints of the nails, and the holes bored in His side: so also, when arrived in heaven, He gave full proof to the holy angels, that Israel was justly cast out and fallen from being of His family. For this reason, He shewed His garment stained with blood, and the wounds in His hands, and not as though He could not put them away; for when He rose from the dead, He put off corruption, and with it all its marks and attributes: He retained them therefore, that the manifold wisdom of God, which He wrought in Christ, might now be made known by the Church, according to the plan of salvation, to principalities and powers.

But perhaps some one will say, How can you affirm that Jesus Christ is one and the same Son and Lord, when there were two birds offered? Does not the law very plainly hereby shew that there are certainly two Sons and Christs? Yes, verily, men[y] have ere now been brought to such a pitch of impiety, as both to think and say, that the Word of God the Father is one Christ separately by Himself, and that He Who is of the seed of David is another. But we reply to those who, in their ignorance, imagine such to be the case, what the
Eph. iv. 5. divine Paul writes, "One Lord, one faith, one baptism." If, therefore, they affirm that there are two Sons, necessarily there must be two Lords, and two faiths, and the same number
2 Cor.xiii.3. of baptisms: and therefore, though he has Christ speaking within him, as he himself affirms, yet will his teaching be false. But this cannot be: away with such a thought! We therefore acknowledge one Lord, even the Only-begotten incarnate Word of God: not putting apart the manhood and the Godhead, but earnestly affirming that the Word of God the Father Himself became man while continuing to be God.

And next, let those who hold a contrary opinion be the

[y] The Nestorians, to whom this doctrine is several times expressly assigned by S. Cyril in this Commentary. The phrase, "one and "the same Son and Lord," was afterwards formally enacted by the Council of Chalcedon. Cf. above.

speakers.[z] 'If, they say, there are two Sons, one specially of 'the seed of David, and the other again separately the Word 'of God the Father; must not the Word of God the Father be 'superior in nature to him of the seed of David? What, then, 'shall we do in seeing the two birds, not distinct in nature from 'one another, but, on the contrary, of the same kind, and in no 'point, as regards specific difference, unlike one another.' But they gain nothing by their argument; for great is the distance between the Godhead and the manhood: and in the explanation of examples, we are to understand them according to their fitting analogy; for they fall short of the truth, and often effect but a partial demonstration of the things signified by them. We say, moreover, that the law was a sort of shadow and type, and a painting, as it were, setting things forth before the view of the spectators: but in the pictorial art, the shadows are the foundations for the colours; and when the bright hues of the colours have been laid upon them, then at length the beauty of the painting will flash forth. And in like manner, since it was fitting for the law of Moses to delineate clearly the mystery of Christ, it does not manifest Him as both dying and at the same time living in one and the same bird, lest what was done should have the look of a theatrical juggle; but it contained Him, as suffering slaughter in the one bird, and in the other displayed the same Christ as alive and set free.

τὰ πρῶτα τῶν χρωμάτων.

But I will endeavour to shew that my argument here does not go beyond the bounds of probability by means of another history. For were any one of our community to wish to see the history of Abraham depicted as in a painting, how would the artist represent him? as doing every thing at once? or as in turn, and variously acting in many different modes, though all the while the same one person? I mean, for instance, as at one time sitting upon the ass with the lad accompanying him, and the servants following behind: then again the ass left with the servants, Isaac laden with the wood, and himself carrying in his hands the knife and the fire: then in another compartment, the same Abraham in a very different attitude, with the lad bound upon the wood, and his right hand armed with the

[z] The Monophysites, whose doctrines Eutyches subsequently pushed to an extreme.

knife ready to strike the blow. Yet it would not be a different Abraham in each place, though represented in very many different forms in the painting, but one and the same everywhere, the painter's art conforming itself constantly to the requirements of the things to be represented. For it would be impossible in one representation to see him performing all the abovementioned acts. So therefore the law was a painting and type of things travailling with truth, and therefore even though there were two birds, yet was He Who was represented in both but One, as suffering and free from suffering, as dying and superior to death, and mounting up unto heaven as a sort of second firstfruits of human nature renewed unto incorruption. For He has made a new pathway for us unto that which is above, and we in due time shall follow Him. That the one bird then was slain, and that the other was baptized indeed in its blood, while itself exempt from slaughter, typified what was really to happen. For Christ died in our stead, and we, who have been baptized into His death, He has saved by His own blood.

Ver. 17. *And He Himself was teaching, and the Pharisees were sitting.*

Around Him verily was a company of the envious, scribes, that is, and pharisees, who were spectators of His wonderful works, and listened as He taught: "and the power of God "was present, it says, to heal him." Is this spoken as though God gave Him the ability to perform the miracles? Did He borrow of another the power? But who would venture to affirm this? Rather it was He Himself, working by His own power, as God and Lord, and not as partaker of some divine grace. For men indeed often, even after being counted worthy of spiritual gifts, yet sometimes occasionally prove infirm, according to the proportion known to Him Who distributes these divine graces. But in the case of the Saviour of us all, there was nought such as this; but His power to heal him was not a human power, but rather one divine and irresistible: for He was God and the Son of God.

αὐτόν, with B.

From Cod. D. Christ alone teaches as being the (true) teacher, and the wisdom of the Father. For all the rest teach as receiving from Him. "And there was also, it says, the power of the Lord

"upon Him to heal all;" which means that His power to heal was not human, but divine and irresistible. For the rest of the saints at one time receive the power to work cures, and at another time, not: but Jesus, as being God, and the power of the Father, ever healed all.[a]

And behold certain bringing on a bed a man who was paralytic. Ver. 18.

When, then, no small number, as it says, of scribes and pharisees, were assembled together, behold certain bringing upon a bed a man who was paralytic; and not being able to come in by the door, they carried him up to the roof, to attempt a strange and novel[b] deed. For having pulled up the tiling, they removed the wood laid there: and still, while this was being done, both Jesus waited patiently, and those who were present kept silence, watching for the result, and wishing to see what He would say and do. Having uncovered, therefore, the roof, they let down the bed, and lay the paralytic in the midst. What then does the Lord do? Having seen their faith, —not that of the paralytic, but of the bearers; for it is possible for one to be healed by the faith of others; or, perceiving that the paralytic also believed, He healed him. It is possible, however, that the place into which they let down the bed of the paralytic through the tiles was open to the air, so that they would not have at all to break up the roof. But when the Saviour says to him, "Man, thy sins are forgiven thee," He addresses this generally to mankind: for those who believe in Him, being healed of the diseases of the soul, will receive forgiveness of the sins which formerly they had committed. Or He may mean this; I must heal thy soul before I heal thy body: for if this be not done, by obtaining strength to walk, thou dost but sin the more: and even though thou hast not

From Cod. D.

[a] This passage being evidently collected out of the preceding, shews that the writers of the smaller Catenæ rather gave an epitome in their own words than an exact transcript of the Fathers. It changes the difficult reading of the old MSS. αὐτὸν into πάντας.

[b] Mai has κενῷ, but translates as if the MS. had καινῷ. Cr. reads καινῷ.

asked for this, yet I as God see the maladies of the soul, which brought upon thee this disease.[c])

And as it was necessary, now that so large a number of scribes and pharisees had assembled, that some especially divine miracle should be wrought for their benefit, because of the scorn with which they regarded Him, well does the Saviour provide again for them a most wonderful deed. For there was stretched upon a bed a paralytic, overcome with an incurable disease: and as the art of the physicians had proved altogether unavailing, he was carried by his relatives to the Physician Who is from above, even from heaven. And when he was in the presence of Him Who is able to heal, his faith was accepted: and that faith can take away sin, Christ immediately shews; for He proclaims to him as he lay there, "Thy sins are "forgiven thee." Now some one, I imagine, may say to this; What he wanted was to be delivered from his disease; and why, then, does Christ announce to him the forgiveness of his sin? It was that thou mayest learn that God silently and noiselessly observes the affairs of men, and watches the course of each

Prov. v. 21. one's life; and so it is written, "The paths of a man are be"fore the eyes of God; and He looks at all his tracks." And as He is good, and willeth that all men should be saved, He often purifies those who are entangled in sins by inflicting sickness upon their body. For so He somewhere says by the voice

Jer. vi. 8. of Jeremiah, "Thou shalt be taught, O Jerusalem, by labour "and the scourge." And the writer of the book of Proverbs

Prov. iii. 11. also has somewhere said, "My son, despise not thou the teach"ing of the Lord, nor faint when thou art convicted by Him, "for whom the Lord loveth, He chasteneth, and scourgeth "every son whom He accepteth." Well, therefore, does Christ announce that He will cut away the cause of the disease, and the very root, as it were, of the malady, even sin: for if this be removed, necessarily must the disease which sprung from it be also at the same time taken away.

[c] This extract from D., which I had previously marked as suspicious, I find assigned in Cramer's Catena to Titus Bostrensis.

And the scribes and pharisees began to reason, saying. Ver. 21.

He then, as was said, being endowed with a most godlike authority, declared the forgiveness of sins. But the declaration disturbs again the ignorant and envious gang of the Pharisees: for they said one to another, "Who is This That "speaketh blasphemies?" But thou wouldest not have said this of Him, O Pharisee, if thou hadst known the divine Scriptures, and borne in mind the words of prophecy, and understood the adorable and mighty mystery of the incarnation. But now they involve Him in a charge of blasphemy, determining against Him the uttermost penalty, and condemning Him to death: for the law of Moses commanded that who- Lev. xxiv. 16.
ever spake blasphemies against God, should suffer death. But no sooner have they arrived at this height of daring, than He shews forthwith that He is God, to convict them once more of intolerable impiety. "For what, saith He, reason ye in your "hearts?" If thou, therefore, O Pharisee, sayest, who can forgive sins but One, God; I will also say to thee, Who can know hearts, and see the thoughts hidden in the depth of the understanding, but God only? For He saith Himself somewhere by the voice of the prophets, "I am the Lord that searcheth Jer.xvii.10.
"hearts, and trieth reins." And David also said somewhere concerning both Him and us, "He Who singly formed their Ps. xxxiii. 15.
"hearts." He therefore Who as God knows both the hearts and reins, as God also forgives sins.

But that ye may know that the Son of man hath power. Ver. 24.

But inasmuch as a place still remains open for disbelief, in saying, "Thy sins be forgiven thee:"—for man sees not the forgiven sins with the eyes of the body, whereas the putting off of the disease, and the paralytic's rising up and walking carries with it a clear demonstration of a godlike power:—He adds, "Rise up and carry thy bed, and go to thine house:" and this was done, for he returned unto his house, delivered from the infirmity under which he had so long suffered. It is proved therefore by the very fact, that "the Son[d] of man has

[d] In Syriac, the ordinary language of Palestine when our Lord was upon earth, the phrase "son of "man," is equivalent to man simply:

"power on earth to forgive sins." But of whom says He this? Is it of Himself, or also of us? Both the one and the other are true. For He forgives sins as being the Incarnate God, the Lord of the law: and we too have received from Him this splendid and most admirable grace. For He hath crowned man's nature with this great honour also, having even said to
Mat. xviii. 18. the holy apostles, "Verily I say unto you, whatsoever things "ye bind on earth shall be bound in heaven: and whatsoever "things ye loose on earth shall be loosed in heaven." And
John xx. 23. again, "Whosesoever sins ye remit, they shall be remitted unto "them: and whosesoever ye bind shall be bound." And what is the occasion on which we find Him thus speaking unto them? It was after He had trampled upon the power of death, and risen from the grave, when He breathed upon them, and
John xx. 22. said, "Receive the Holy Ghost." For having made them partakers of His nature, and bestowed upon them the indwelling of the Holy Ghost, He also made them sharers of His glory, by giving them power both to remit and to bind sins. And as we have been commanded to perform this very act, how must not He much more Himself remit sins, when He giveth unto others authority to enable them to do so?

Ver. 27. *And He saw a publican named Levi.*

For Levi was a publican, a man insatiable after filthy lucre, of unbridled covetousness, careless of justice in his eagerness after what was not his own; for such was the character of the publicans: yet was he snatched from the very workshop of iniquity, and saved beyond hope, at the call of Christ the Saviour of us all. For He said unto him, "Follow Me: and "he left all and followed Him." Seest thou that most wise

and the word ܐܢܫ 'man' signifies "any," "some," so that we even find ܐܠܗܐ ܐܢܫ, literally Deus homo, as the translation of Θεός τις. In Hebrew אנוש is seldom found, except in poetry, but men are called "sons of Adam," and Adam is even used simply for "any one," as in Lev. i. 2. "Son of man" therefore signifies man absolutely, and so even Adam is called ܒܪܢܫܐ, son of man, in the Syriac version of 1 Cor. xv. 45. This sometimes leads to an ambiguity in Scripture, as that noticed in the text by S. Cyril: and again, Luke vi. 5, where some interpret that our Saviour is Lord of the Sabbath day, whereas the sense requires us to understand it of mankind generally.

Paul truly says, that "Christ came to save sinners?" Seest 1 Tim. i. 15.
thou how the Only-begotten Word of God, having taken upon Him the flesh, transferred unto Himself the devil's goods?

FROM SERMON XXI.

From the Syriac MS. 12,154.

EXPLANATION OF WHAT FOLLOWS.

"Or how can a man enter the house of the strong man, and Matt. xii. 29.
"spoil his vessels, unless first he have bound the strong man, "and then he will spoil his vessels." By the house of the strong man, that is of Satan, He means this country upon earth, and his vessels are those who are likeminded with him. For just as we call the saints holy vessels, so there is nothing Cf. Rom. ix. 23.
to prevent our giving the name of "vessels of the devil" to those who are the contrivers of all wickedness. The Only-begotten Word therefore of God at His incarnation entered into the strong man's house, even into this world, and having bound him, and "sunk him in fetters of darkness," as it is 2 Pet. ii. 4.
written, spoiled his goods.

And Levi verily was saved, while in us the deed suggests From Mai.
happy hopes; for by the very fact we are taught that repentance will save. Yea, moreover, God Himself, Who is Lord of all, shall be our surety, where He says by the voice of the prophet, "Return unto Me, and be ye saved, even from the Is. xlv. 22.
"ends of the earth."

FROM THE SAME SERMON.

From the Syriac, as above.

EXPLANATION OF WHAT FOLLOWS.

"Which of you that has a hundred sheep, and has lost one Mat. xviii. 12.
"of them, will not leave the ninety-nine in the mountain, and "go and seek that which has gone astray? And if he chance "to find it, verily I say unto you, that he rejoices more in "it, than in the ninety-nine which went not astray." For the multitude of rational created beings which form Christ's flock in heaven and on earth is innumerable, and so great as

even to mount up unto a perfect number. For this is what is signified to us by the term "one hundred." The companies then of the holy angels are the ninety-nine; for, as I said, they are many: but the flock on earth is one, but yet useful to complete the number, and sought for also by Christ. Did He then seek it as that which was lost, or as that which had not yet suffered this? But it is plain that that which is lost is sought for. In what manner then had it been lost? By being brought down into sin: by wandering from the divine will, and going far astray from the universal Shepherd.

From Mai. But none of these things moved the Pharisees: on the contrary, they find fault with them to the disciples; for listen,

Ver. 30. *And their scribes and pharisees murmured, saying unto His disciples:*

There are however some[e] who endeavour to deprive those entangled in sin of the divine gentleness: for they do not admit of repentance, but as it were rebuke the Saviour for seeking His own, and gathering from every quarter that which was scattered: and to these we say, The pharisees set you the example of murmuring, when they saw Levi called, and a crowd of publicans gathered together, and feasting with Christ the Saviour of us all. And going up to the holy apostles, they vented their blame, saying, "Why do ye eat and drink with "the publicans?" But they had for answer, "They that are "whole need not a physician." For the Saviour of all, as being the physician of spirits, does not withdraw from those in need of Him, but as being able to cleanse them, purposely conversed with those not as yet purified of their sins. But let us see, O pharisee, the overweening pride of thy disposition: for let us take Christ Himself, to Whom all things are known, as the expounder of the great blame that thou broughtest upon thyself by thy overbearing treatment of sinners. For speaking of a Pharisee who vaunted himself when praying, and of a certain publican who accused himself, He said, "Verily I say unto you, that he went down justified "to his house rather than that Pharisee." The publican

Cr. ἀτροπίαν. M. ἀγερωχίαν.

Luke xviii. 14.

[e] The Novatians are probably meant, who subsequently are more than once referred to in the course of the Commentary.

therefore, who confessed his sin, is justified rather than the haughty Pharisee. But for what reason do the Pharisees blame the Saviour for eating with sinners? Because it was the law to put a distinction between the holy and the profane: Lev. x. 10.
that is, that whatever was hallowed was not to be brought into contact with things profane. They made the accusation therefore as vindicating the law forsooth: but really it was envy against the Lord, and readiness to find fault. But He shews them that He is present now, not as a judge, but as a physician; and performs the proper duty of the physician's office, in being in the company of those in need of healing. But no sooner had they received an explanation of their first accusation, than they bring forward another, finding fault because His disciples did not fast, wishing to obtain hereby an opportunity against Himself[f].

But observe their perseverance in malice: for no sooner have they received an explanation of their first accusation, than they change from one thing to another, in the hope of finding an opportunity of convicting the holy disciples, and Jesus Himself, of disregard of the law. But they are told in reply, now is the bride-chamber, the time of calling, the time of instruction: the children are being nursed up; those who are called are being fed with milk: fasting is not yet seasonable. For yes! say they, you feast with publicans and sinners, although the law commands that the pure should not hold intercourse with the impure: and your pretext for transgressing the law is your love for mankind. But why fast ye not according to the custom of the just, and those who wish to live according to the law? But in answer to such objections one may say, Do you understand at all yourself, O Jew, the proper method of fasting? For as the prophet Isaiah says, "On the Is. lviii. 3.
"days of your fasts ye find your own wills, and goad all who "are subject unto you. If ye fast for lawsuits and contentions, "and strike the lowly with fists, why fast ye for Me? This is

[f] This extract, and some sentences in the next, apparently belong to the Commentary upon St. Mark, cf. c. ii. vv. 17, 18, and confirm Cramer's opinion, upon the authority of the Laudian Greek Codex xxxiii. in the Bodleian, that the Catena upon that Evangelist is to be assigned to S. Cyril, rather than to Victor of Antioch; who possibly nevertheless compiled it, as in many codices it bears his name.

" not the fast I have chosen, saith the Lord." And dost thou then, when thou thyself knowest not how to fast, blame the holy apostles for not fasting after thy fashion?

And to view it in another light, those who are made wise by the new covenant in Christ, fast rationally; that is, by humbling themselves in the eyes of God, and imposing upon themselves as it were a voluntary sentence of labour and abstinence, that they may obtain forgiveness of their offences, or win some fresh spiritual gift, or even to mortify the law of sin that is in their fleshly members. But this mode of fasting thou art ignorant of, O Pharisee! For thou hast refused to receive the heavenly Bridegroom, Who is the planter and teacher of every virtue, even Christ. Moreover, the saints indeed fast that they may quell the passions of the body by exhausting it: but Christ needed not to fast for the perfecting of virtue, because, as being God, He was free from all passion; nor did His companions, because they received of His grace, and were made strong, and wrought virtue even without fasting. And even though He fasted for the forty days, it was not to mortify any passions in Himself, but to set an example for men in His own conduct of the law of abstinence. With good reason therefore He defends Himself by the words which the Evangelist goes on to record.

Ver. 34. *But He said unto them, Can ye make the sons of the bridechamber fast, while the bridegroom is with them?*

Observe, I pray again, the manner in which Christ shews that they have no share in the feast, but are altogether strangers to the joy felt on His account, and without part in the world's great festival. For the revelation of our Saviour to the world was nothing else than a general festival, at which He spiritually united to Himself the nature of man, to be as it were His bride: that she who had been long barren might be fruitful, and blessed with a numerous offspring. All therefore are the children of the bridechamber who are called by Him through the new message of the Gospel: but not the scribes and Pharisees, who attached themselves solely to the shadow of the law. But as He had once granted permission to the children of the bridechamber not to afflict themselves, as a

a concession suitable to the season, inasmuch as they were keeping a spiritual feast, that fasting might not be entirely rejected by us, He adds most suitably,

But the days will come, when also the bridegroom shall be taken away from them; then shall they fast in those days. Ver. 35.

For all things are good in their season. But what is the meaning of the bridegroom being taken away from them? It is His being taken up into heaven.

And He spake also a parable unto them. Ver. 36.

But that the institutions of Christ cannot be received by those who live according to the law, nor admitted into the hearts of such as have not as yet received the renewing by the Holy Ghost, the Lord shews by saying, that "a tattered "patch cannot be put upon a new garment, nor can old skins "hold new wine." For the first covenant has grown old, nor was it free from fault. Those therefore who adhere to it, and keep at heart the antiquated commandment, have no share in the new order of things in Christ: "For in Him all things are "become new:" but their mind being decayed, they have no concord nor point of mutual agreement with the ministers of the new covenant. The God of all accordingly somewhere said of them by one of the holy prophets, that "a new heart "and a new spirit will I put into them." And David also sings, "Create in me a clean heart, O God, and renew a right "spirit within me." And we have been commanded also "to "put off the old man, and to put on the new man, renewed "after the image of Him that created it." And Paul also gives counsel, saying, "Be ye not conformed to this world, but "be ye transformed by the renewing of your minds, that ye "may prove what is the good and acceptable, and perfect will "of God." Those therefore who have not as yet received the renewing of the spirit, are also unable to prove the good and acceptable, and perfect will of God.

2 Cor. v. 17. ἱερουργοῖς. Ez. xxxvi. 26. Ps. li. 10. Col. iii. 9. Rom. xii. 2.

FROM SERMON XXII.

From the Syriac, as before.

Explanation of that which is below.

"And no man puts new wine into old skins." The heart of the Jews then is an old skin, and therefore cannot hold the new wine: for this is the saving commandment of the Gospel,
Ps. civ. 15. making glad the heart of man. But Christ hath filled us with these great blessings, by bountifully endowing us with spiritual gifts, and opening the pathway wide unto all virtue.

CHAPTER VI.

Why do ye that which is not lawful to do on the sabbaths? Ver. 2.

Yet a new covenant God promiseth us, now that "the first "hath waxed old and is near to vanish away," according to the words of the divine Paul. Yea, He even says by one of the holy prophets, "Behold the days come, saith the Lord, when I "will perfect with the house of Israel, and with the house of "Judah, a new covenant: not according to the covenant which "I made with their fathers in the day when I took hold of "their hand to bring them out of the land of Egypt." If therefore the new covenant is the second, and different from the first, there is every necessity for those who wish to live according to it, to abandon the old laws, and conform to those which will guide them into the newness of the gospel polity. But of all this we can see that the Scribes and Pharisees comprehended nothing: for being altogether destitute of knowledge of the sacred Scriptures, they had but one sole purpose, on every occasion to find fault with the divine and heavenly preaching. They lie in wait therefore for the holy apostles in their constant attendance upon our common Saviour Christ, and tell Him concerning them; "Behold we see those who are "under Thy instruction acting contrary to the precepts of the "law: for they do what it is not lawful to do on the sabbaths: "for while the law enjoins men to do no work on the sabbath, "and to meddle with no labour whatsoever, the disciples are "rubbing ears of corn with their hands." But tell me, dost not thou thyself, when setting thy sabbath meal, break the bread? Why then dost thou blame others? But that we may use against thee the bulwark of the Saviour's words, listen;

From Mai. Heb. viii. 13. Jer. xxxi. 31.

And Jesus answered and said unto them, Have ye not even read what David did ...? Ver. 3.

Now even though David thus acted contrary to what the law approves, yet he is rightly and justly esteemed by us as

worthy of all admiration: for he was in truth a saint and prophet. Since, therefore, the law of Moses expressly commands,
Deut. i. 16. "Judge just judgment, and regard not the person in judgment;" how, saith He, condemn ye My disciples, while ye still admire as a saint and prophet the blessed David, although he did not keep Moses' command?

But by the loaves (of the shewbread), there is clearly indicated to us the bread that cometh down from heaven to be set forth upon the holy tables of the churches: and all the furniture of the table, used for the performance of its mystical service, was a plain type of the divine treasures.[h] But spiritually [the bread signifies] the twelve Apostles: of whom we shall speak in due order, when our discourse reaches the disciples themselves.

From the Syriac, as before.

FROM SERMON XXIII.

Explanation of what follows.

Hos. vi. 6. *But God said, I require mercy, and not sacrifice: and the acknowledgment of God, and not whole burnt offerings.*

What is meant by mercy? and what by sacrifice? By mercy then is signified, Justification and grace in Christ: even that which is by faith. For we have been justified, not by the works of the law that we have done, but by His great mercy. And sacrifice means the law of Moses.

Ver. 6. *And He was teaching: and there was a man there whose right hand was withered.*

From Mai. But His teaching was ever of things too high for reason, and such as made plain to His hearers the pathway of salvation

[h] This extract is probably a summary of the doctrine in the De Adorat., where in I. 459. S. Cyril says, *σημαίνει μὲν ἡ τράπεζα, τὴν πρόθεσιν ἔχουσα τῶν ἄρτων, τὴν ἀναίμακτον θυσίαν, δι' ἧς εὐλογούμεθα, τὸν ἄρτον ἐσθίοντες τὸν ἐξ οὐρανοῦ, τουτέστι Χριστόν.* And speaking of the table, with its coverings of purple and hangings of blue, he says, *ὅτι δὲ τύποι Χριστοῦ τοῦ ἄνωθεν καὶ ἐξ οὐρανοῦ τὰ σκεύη τὰ ἱερὰ, διὰ μακρῶν ἡμῖν ἤδη προαποδέδεκται λόγων.* The whole extract wears the appearance of a summary, especially towards the end. With the next passage may be compared De Ador. p. 345. *ἄρτοις νοεῖσθαι φαμὲν τοὺς ἁγίους ἀποστόλους.*

opened through Him: and immediately after His teaching He displayed His godlike power, having first by words smoothed, as it were, the road to belief. For the miracle sometimes converts unto faith those who had disbelieved the word. But the Pharisees watched Him, to see if He would heal on the sabbath: for such is the nature of an envious man, that he makes the praises of others food for his own disease, and wickedly is maddened by their reputation. And what once more said He to this, Who knoweth all things, Who searcheth the hearts, and understandeth whatever is therein? "For with Him is Dan. ii. 22.
"the light," as Scripture declares. "He spake to him that "had the withered hand, Stand forth into the midst." And why did He do this? It might perhaps be to move the cruel and unpitying Pharisee to compassion: the man's malady perhaps might shame them, and persuade them to allay the flames of envy.

I will ask you something: Is it lawful on the sabbath days to do good, or to do evil? Ver. 9.

Most wise in very deed is this question, and a statement most suitable to meet their folly. For if it be lawful to do good on the sabbath, and nothing prevents the sick being pitied by God, cease thus picking up opportunities for fault-finding against Christ, and bringing down on thy own head the sentence which the Father has decreed against those who dishonour the Son: for thou hast heard Him where He says of Him by the voice of David, "And I will cut off His enemies Ps. lxxxix.
"from before His face, and put to flight those that hate Him." 23.
But if it be not lawful to do good on the sabbath, and the law forbids the saving of life, thou hast made thyself an accuser of the law, thou hast slandered the commandment, for which the ministry of Moses is regarded with admiration. No, he replies, the God of all did not enact the law of the sabbath for Himself, but for us rather, whose neck is bowed to it. Thou sayest well; I assent to thy words; therefore that which is divine is free from the compulsion of the law. Why, then, dost thou blame Christ for wishing also to shew mercy on the sabbath, and benefit a living soul? And were it our wish to examine closely the law enacted for the sabbath, we should find it ordained by God for purposes of mercy. For He commanded to

do no work on the sabbath, and entirely to abstain from labour, and even to give rest at the same time to the irrational animals.
Deut. v. 14. For He said, that its purpose was, "that thy manservant may "rest, and thy maidservant, thy ox, and thy beast of burden, "and all thy cattle." But He Who has mercy on the ox and other animals, how would not He pity on the sabbath day a man who was attacked by a severe and irremediable malady?[i]

Ver. 11. *And they were filled with madness.*

Is not the miracle enough to produce faith? Thou seest Him working with godlike dignity, and with supreme power healing the sick, and travaillest thou with murder, bred of envy and malice?

Ver. 12. *He went out into the mountain to pray.*

All that Christ did was for our edification, and for the benefit of those who believe in Him; and by proposing to us His own conduct as a sort of pattern of the spiritual mode of life, He would make us true worshippers. Let us see, therefore, in the pattern and example provided for us by Christ's acts, the manner in which we ought to make our supplications unto God. We must pray secretly and in concealment, and with no one seeing us: for this is the signification of Jesus going into the mountain alone, and praying, as it were, leisurely. And
Mat. vi. 6. this He has Himself taught us, saying; "But thou, when thou "prayest, enter into thy closet." For we ought to pray, not
1 Tim. ii. 8. seeking after glory, but "lifting up holy hands," while the soul, as it were, mounts aloft to the contemplation of God, withdrawing from all tumult, and quitting worldly anxiety. And this we must do not with fickleness, nor with a listless feebleness; but, on the contrary, with earnestness and zeal, and a patience worthy of admiration: for thou hast heard that Jesus did not merely pray, but that He also passed the night in this duty.

But possibly the enemy of the truth will not endure us when
Arius. thus speaking: for he says, 'He prays and requests from the

[i] This extract, which is taken from the same MSS. A. and H., which contained the dubious passage in page 92, [conf. note h.], is assigned by Cramer's MS. to Titus of Bostra.

'Father what He hath not: how then do ye still say, that He 'is both consubstantial and equal to Him in all things, and in 'no way whatsoever unlike Him? "For without all contro- 'versy the less is blessed of the greater:" and decidedly he 'who gives is greater than he who makes request to receive 'something.' Let then those who pervert the right faith teach us first of all, of what they imagine the Son to be in need? And what did He seek to obtain as not as yet possessing it? He is the true light; He is in His own nature life, and the cause of life; He is the Lord also of powers; He is wisdom and righteousness; the Creator and framer of the universe; superior to every thing that has been brought into being; is the King of the universe; the dispenser of heaven and earth; the giver, with God the Father, of every blessing. And this thou wilt learn by what the blessed Paul has somewhere written; "Grace be to you, and peace from God our Father, and our "Lord Jesus Christ." He is conspicuous on the throne far above, and is glorified by the whole rational creation. Accordingly He is by substance the heir of all the divine dignities of God the Father: and therefore spake He unto Him, that "all "that is Mine is Thine; and Thine Mine: and I am glorified "in them." But He Who has every thing that belongs to God the Father as His very own, of what is He still in need? But if, in fine, He is in need of any thing, and they affirm that this is true, there is nothing to prevent our saying, that there are certain things of which the Father Himself is in need. For if all that the Son has is the Father's, but there is something of which the Son is in need, therefore must the Father too be similarly circumstanced: for all that the Son hath is the Father's. But the Father is all perfect, and is deficient of no good whatsoever that is suitable to Deity: therefore is the Son all perfect, as having all that the Father hath, and being His image and the impress of His substance: but in the impress there is displayed entirely the original form, and in the original form there exists entirely the impress. And thus much then as respects them.

Heb. vii. 7.

Rom. i. 7.

John xvii. 10.

And those too who have been caught by the empty declamations of Nestorius, say that it is entirely unbefitting the Son, considered as God by nature, to pray: and rather belongs to

the man, [k] coupled with Him by way of connexion, to him, that is, of the seed of David. He it was therefore who offered up the prayer. What reply, then, shall we make to this? That ye are utterly ignorant of the mystery of the incarnation of the Only-begotten. Remember the blessed Evangelist John,
John i. 14. who says; "And the Word was made flesh." And of this the all-wise Paul has given us a plain proof by saying concerning
Heb. ii. 16. Him: "For He taketh not hold at all of the angels, but taketh "hold of the seed of Abraham: whence it became Him to be "made like unto His brethren in all things, that He might "become a merciful and faithful high priest in things pertain-"ing unto God, to make propitiation for the sins of the people." On what account therefore does Nestorius eject from the measure of human nature Him Who, though divinely begotten as the Word by God the Father, yet humbled Himself unto emptying, even to becoming our brother, by being made like unto us, and similar in all things to the inhabitants of the earth, sin only excepted? For having become like unto us from His exceeding gentleness and love to mankind, He disdains not human things: but sets before us His conduct as a type of goodness unto the end, that as I said we may be earnest in following His footsteps.

Ver. 13. *And when it was day, He called His disciples, and of them having chosen twelve.*

Our Lord Jesus Christ, having spent the night in prayer, and having conversed with His Father and God in heaven in a way ineffable and beyond our powers of understanding, and such as is known solely to Himself,—even therein making Himself an example unto us of that which is necessary for salvation; for He taught us in what way we too may rightly and blamelessly offer our prayers:—comes down from the mountain, and appoints those who were to be the world's teachers,

[k] *συναφθέντι κατὰ συνάφειαν*, Nestorius' favourite word: upon his use of which Cyril observes in his Commonitorium to Posidonius: "Therefore he always avoids the "word 'union,' *ἕνωσις*, and calls it "instead *συνάφεια*, a connection, "like one who is from without, "and as God said to Jesus, As I "was with Moses, so will I also be "with thee." Hard. Conc. i. 1319.

according to the words He spake, "Ye are the light of the Mat. v. 14.
"world." And of this appointment of the holy Apostles, the blessed David also makes mention, addressing himself, as it were, to Christ: "Thou shalt make them rulers over all the Ps. xlv. 16.
"earth; they shall make mention of Thy name in every successive generation." For verily, while they were in the body, they made mention of the glory of Christ, telling His mystery both in cities and villages: and now that they have been called to the mansions that are above, none the less do they still even thus converse with us about Him, by the most wise history which they have written concerning Him. And those, indeed, who were appointed priests according to the law of Moses, even Aaron and his company, were made beautiful to the senses by vestments suitable to their priestly dignity; but the divine disciples, being adorned with spiritual gifts, had entrusted to them the ministry of the Gospel oracles. For it was said unto them, "Heal the sick: cast out dæmons: cleanse Mat. x. 8.
"lepers: raise the dead." And being thus invested with Christ's power, they have filled the whole world with astonishment. But mark the extreme moderation of the Evangelist: for he does not simply say that the holy Apostles were appointed, but rather, by introducing the record of these chief ones each by name, takes care that no one should venture to enrol himself in the company of those that were chosen. For as Paul saith, "No man taketh this honour upon himself, but he that is Heb. v. 4.
"called by God." And though the holy Apostles were called by name to this great and splendid dignity, yet from time to time some men have gone to such a pitch of madness and audacity, as even to name themselves Apostles of Christ, and to usurp an honour not granted unto them. Of these the divine disciples have made mention; for they say, "Such are false 2 Cor. xi. 13.
"apostles, deceitful workers, transforming themselves into angels "of righteousness. And no wonder: for Satan even transforms "himself into an angel of light. It is no great thing, there"fore, if his ministers also transform themselves into angels of "righteousness." But we neither acknowledge nor will receive any one, except those only so named in the Evangelic writings, and him who was appointed after them, the most wise Paul: to whom also the Saviour Himself bore witness, saying, that

Acts ix. 15. "he is a vessel of election for Me, to carry My name before "all the heathen."

[l]The law indeed pointed them out before in type, and the prophets also proclaimed them. As, for instance, it is written Lev. xxiv. 5. in the Mosaic record, "And ye shall take fine flour, and make "it into twelve loaves: and he shall put them in two rows "upon the pure table before the Lord. And ye shall put upon "the row frankincense and salt: and they shall be for loaves, "set before the Lord for a memorial." For the bread that came down from heaven, and giveth life to the world, Who else can it be but Christ the Saviour of the universe? And in imitation too of Him, the blessed disciples also are named Conf. upon ver 3. loaves: for having been made partakers of Him Who nourishes us unto life eternal, they also nourish by their own writings those who hunger and thirst after righteousness. And as the Saviour Who is the true light called the disciples also light:— Mat. v. 14. "for ye are the light of the world:"—so also being Himself the bread of life, He has bestowed upon His disciples to be ranked as loaves.[m] And observe, I pray, the marvellous art of the law: "for ye shall put, it says, upon the loaves frank-"incense and salt." Now the frankincense is the symbol of a sweet odour; and the salt[n] that of understanding and good sense: both of which existed in the highest degree in the holy Apostles. For their life was one of a sweet savour, as they 2 Cor. ii. 15. also said, that "we are a sweet savour of Christ unto God:" and they were moreover also full of understanding, so that I hear the prophet David even singing of them in the Psalms: Ps. lxviii. 27. "There is Benjamin in entrancement: the princes of Judah are "their leaders: the princes of Zebulon, the princes of Nephtha-"lim." For the blessed disciples were chosen out of almost every tribe of Israel, and were the bearers of light to the Phil. ii. 16. world, "holding up the word of life." And the wonder indeed

[l] Mai's difficulty from finding that this passage is quoted in two codices as from a homily of S. Cyril, and also that occasionally direct addresses are made as to persons present, is cleared up by the Syriac, which shews that the whole commentary was delivered in a course of sermons.

[m] In the original ἄρτος both means "bread," and a "loaf:" but this identity of the terms cannot be preserved in the translation.

[n] Similarly on Mat. v. 13. the Catenist quotes from S. Cyril, ἅλας καλεῖ τὴν φρόνησιν.

is this, that the sages of the Greeks possess a splendid copiousness of speech, and an admirable beauty of language: but the disciples of our Saviour were mere artificers, and boatmen, and fishers, having no boast of words, no fluency of picked phrases, and in expression indeed were simple men, but rich in knowledge: yet is the literature of the Greeks, with its sonorous phrases, silent; while the power of the Evangelic preaching has possession of the world. God also makes mention of them by the voice of Jeremiah, saying of the enemy of all, even Satan; "Woe to him, who multiplieth for himself that which "is not his, and maketh his collar thick and heavy: for suddenly shall they arise that shall bite him, and thy adversaries shall wake up, and thou shalt be their prey." For Satan had gathered unto him all the inhabitants of the earth, though they were not his, and had caused them to be his worshippers, making his collar heavy: but those who were to plunder his goods woke up: for the net of the apostolic teaching caught all those that were in error, and brought back unto God the whole world. Habac.ii.6.

FROM SERMON XXV.

EXPLANATION OF THE SAYING OF THE APOSTLE THAT FOLLOWS. From the Syriac.

Be ye like unto me, as I also am unto Christ. 1 Cor. xi. 1.

AND how was the wise Paul like unto Christ? Did he establish the heavens, as did the Word of God? Did he set the earth upon its firm foundation, and bring forth the sun and moon, and the stars, and light? How therefore was he like Him? By being an imitator of that human virtue, which Christ shewed forth for our example. Ps.xxxiii.6.

He stood upon level ground, and a crowd of His disciples and a great multitude of the people. Ver. 17.

But observe, I pray, the manner of the election. For the most wise Evangelist says that it was not done in a corner and secretly, but rather when many disciples were gathered together, and a vast crowd from all the country of the Jews, and from the sea-coast of Tyre and Sidon. These latter were From Mai.

idolaters, lame in the hollow of both knees,[o] in part observing the customs of the Jews, but yet not altogether abandoning their idolatrous practices. The election, therefore, was held in the presence of all these spectators, and teachers appointed for all beneath the heaven: and this duty they also fulfilled, summoning the Jews from their legal worship, and those who served demons, from Grecian[p] error to the acknowledgment of the truth.

And when He had appointed the holy Apostles, He performed very many wonderful miracles, rebuking demons, delivering from incurable diseases whosoever drew near unto Him, and displaying His own most godlike power: that both the Jews, who had run together unto Him, and those from the country of the Greeks, might know, that Christ, by Whom they were honoured with the dignity of the Apostolate, was not some ordinary man of those in our degree, but, on the contrary, God, as being the Word That was made man, but
Luke v. 17. retained, nevertheless, His own glory. For "power went
Conf. p. 81. "forth from Him, and healed all." For Christ did not borrow strength from some other person, but being Himself God by nature, even though He had become flesh, He healed them all, by the putting forth of power over the sick.

If further you wish to learn the interpretation of the Apostles' names, know that Peter is explained as meaning "loosing," or "knowing:" Andrew as "comely strength," or "answering:" James as "one who takes labour by the heel:" John, "the grace of the Lord:" Matthew, "given:" Philip, "the opening of the hands," or "the mouth of a lamp:" Bartholomew, "the son suspending water:" Thomas, an "abyss," or "a twin:" James, the son of Alphæus, "the supplanting

[o] The *ἰγνύα* is the hollow of the knee, where Jacob's sinew shrank. The Jews thus were lame of one knee, the Sidonians of both, as having mingled up Judaic rites with their heathenism. Conf. 1 Kings, xviii. 21.

[p] Græcian in the Fathers is often equivalent to heathen. So "the "sages of the Greeks" above means the chief writers of heathenism generally: and so S. Chrysostom, Hom. cxxi. T. v. p. 792., says, speaking of those who preceded Abraham, *τίνες ἦσαν; Ἕλληνες; ἀλλ' οὐ συγχωρεῖ ἡ πίστις. οὐ γὰρ ἀπιστίᾳ συνέζησαν, δαίμοσιν οὐκ ἐδούλευσαν, ξοάνοις οὐκ ὑπετάγησαν, τῇ πλάνῃ τῶν δαιμόνων ἀντέστησαν· οὐ δύνανται τοίνυν ἕλληνες ὀνομάζεσθαι.* [Ed. Sav. 1612.]

"of the passage of life:" Judas, "thanksgiving:" and Simon, "obedience." q

q The explanation given by S. Cyril of the names of the Apostles corresponds in great measure with that in S. Jerome. Peter, which is the Greek translation of the title given to Simon by our Lord of ܟܐܦܐ, *Kipha*, "a stone," is interpreted by Jerome from the Hebrew as "agnoscens, sive dissolvens." The first "knowing," may come from פתר, *to interpret*, Gen. xl. 8.: the second is from פטר, *to set free that which is shut up*, Prov. xvii. 14.: whence also the passages of Scripture, read just before the conclusion of the service in the Jewish synagogue, are called Haftarot, "dismissals," answering to the Latin term *Missa*. Andrew is also a Greek name, unknown to the Jews before the time of the Alexandrian conquests, and derived from ἀνήρ. The first explanation, therefore, is correct: the second, "answering," from ענה, is in Jerome's own words "violentum." His addition of "pabulo" "respondens pabulo," is an instance of the primary error, scarcely yet expelled from philology, of giving a meaning (other than a grammatical one) to terminations. It supposes ρεας in 'Ανδρέας to be derived from רעה, *to feed*. The same error appears in S. Cyril's explanation of James; but in this case it is avoided by S. Jerome. Supplantans, from עקב, *to take by the heel*, is right; Gen. xxv. 26.: but the derivation of βος, from יבוש is utterly wrong. John, from יהוה and חנן, is rightly interpreted: as also is Matthew, from נתן. The two next are as absurd, as the derivation of Greek terms from the Hebrew might naturally be expected to be. Philip, the "horselover," a common name in the East, as being that of the great conqueror's father, becomes פי אפס, cf. ܦܣܠܐ ܐܒܐ, or פי לפיד; and Bartholomew, "the son of Ptolemy," is derived from תלה מים. Thomas, a twin from תאם, is further incorrectly connected with תהום, Ps. lxxi. 20. In James, the son of Alphæus, the Fathers have joined the two names together in their interpretation. Alphæus, Heb. חלפי, whence the form Cleophas, is possibly taken by S. Cyril from חלף, which in Is. xxiv. 5. means "migravit:" while ζωῆς is an attempt to connect αιος with חיה. In the edition, however, of S. Jerome by Vallarsius, vol. iii. 543. the Vat. Cod. contains what possibly is the right reading here. *πτερνισμὸς μαθήσεως ζωῆς*, from אלף, in Syriac of constant occurrence, as ܝܠܦ, *docuit*, and ܐܠܦ, *didicit*; while the derivation of *βαδίσεως* from the Hebrew is difficult. In Jerome's own interpretation it is wonderful that he should have so neglected the initial guttural. It is really ח, but his first explanation is *supplantator millesimus*, from אלף; his second, *supplantator super os*, from על פי. Judah is rightly rendered "thanksgiving" or "praise." Gen. xlix. 8. The other explanation, *confessio*, arises from the ambiguous meaning of ἐξομολόγησις. So also Symeon, literally "hearing," has been rendered by the compound ὑπακοή, the term in the LXX for "obedience." S. Jerome, still attaching a meaning to the termination, explains it as "pone mœrorem," from שום עון, and "audi tristitiam," from שמע עון.

FROM SERMON XXVII.

Explanation of what follows.

Ver. 20. *Blessed are ye poor: for yours is the kingdom of God.*

These are the Saviour's words, when directing His disciples into the newness of the Gospel life after their appointment to the apostolate. But we must see of what poor it is that He speaks such great things: for in the Gospel according to Matthew it is written, "Blessed are the poor in spirit; for theirs "is the kingdom of heaven:" wishing us to understand by the poor in spirit the man who entertains lowly thoughts of himself, and whose mind, so to speak, is closely reefed, and his heart gentle, and ready to yield, and entirely free from the guilt of pride.

From the Syriac. Mat. v. 3.

Such a one is worthy of admiration, and the friend of God; yea, He even said by one of the holy prophets; "Upon whom "will I look but upon the humble and peaceable, and that "trembleth at my words?" And the prophet David also said, that "a contrite and humbled heart God will not set at "nought." Moreover, the Saviour Himself also says, "Learn "of Me, for I am meek and humble in heart." In the lessons, however, now set before us, He says, that the poor shall be blessed, without the addition of its being in spirit. But the Evangelists so speak, not as contradicting one another, but as dividing oftentimes the narrative among them: and at one time they recapitulate the same particulars, and at another that which has been omitted by one, another includes in his narrative, that nothing essential for their benefit may be hidden from those who believe on Christ.—It seems likely, therefore, that He here means by the poor, whom He pronounces blessed, such as care not for wealth, and are superior to covetousness, and despisers of base gifts, and of a disposition free from the love of money, and who set no value upon the ostentatious display of riches.

From Mai. Is. lxvi. 2. Ps. li. 17. Mat. xi. 29. From the Syriac.

And so the most wise Paul manifestly guides us into the best doctrines, where he says, "Let your disposition be free from Heb. xiii. 5.
"the love of money, being contented with what it has:" and to this he has added, that "having nourishment and the means of 1 Tim. vi. 8.
"shelter, we will be therewith content." For it was necessary, absolutely necessary, for those whose business it would be to proclaim the saving message of the Gospel to have a mind careless about wealth, and [r]occupied solely with the desire of better things. The argument, however, does not affect all whose means are abundant, but those only whose desire is set upon riches: and who are these? All to whom our Saviour's words apply: "Store not up for yourselves treasures upon the Mat. vi. 19.
"earth."

Blessed are ye that hunger now; for ye shall be filled. Ver. 21.

In Matthew, however, again He says; "Blessed are they Mat. v. 6.
"that hunger and thirst after righteousness: for they shall be "filled:" but here He simply says, that "those that hunger "shall be filled." We say, therefore, that it is a great and noble thing to hunger and thirst after righteousness: that is, habitually to take part in earnest endeavours after piety:—for such is the meaning of righteousness:—as if it were our meat and drink. And inasmuch as we ought to give to this passage also a meaning, in accordance with the foregoing explanations, we say again as follows: The Saviour pronounced those blessed who love a voluntary poverty, to enable them honourably, and without distraction, to practise the apostolic course of life. For it is in plain keeping with the having neither gold nor silver in their purses, nor two coats, to endure also very great hardness in their way of life, and scarcely obtain food for their need. But this is a burdensome thing for those who are suffering poverty and persecutions, and therefore He That knoweth hearts, very suitably does not permit us to be dispirited because of the results of poverty: for He says, that those who hunger now for their piety's sake towards Him shall be filled: that is, they shall enjoy the intellectual and spiritual blessings that are in store.

[r] εὔσχολον literally signifies, "having abundant leisure for as "being unoccupied with other "things."

Ver. 21. *Blessed are ye that weep now, for ye shall laugh.*

From the Syriac. He pronounces them that weep blessed, and says that they shall laugh. But by those who weep, we say that those are not meant who simply shed tears from their eyes: for this is a thing common to all without exception, whether believers or unbelievers, if ought happen of a painful nature; but those rather who shun a life of merriment and vanity, and carnal pleasures. From Mai. —For of the one we say, that they live in enjoyment and laughter; whereas believers abandoning luxury and the careless life of carnal pleasures, and all but weeping because of their abhorrence of worldly things, are, our Saviour declares, blessed; and for this reason, as having commanded us to choose poverty, He also crowns with honours the things which necessarily accompany poverty: such, for instance, as the want of things necessary for enjoyment, and the lowness of spirits Ps. xxxiv. 19. caused by privation: for it is written, that "many are the "privations of the just, and the Lord shall deliver them out "of them all."

Ver. 22. *Blessed are ye when men shall hate you.*

Already did the Lord mention persecution, even before the Apostles had been sent on their mission. The Gospel anticipated what would happen. For it was altogether to be expected that those who proclaimed the Gospel message, and made the Jews abandon their legal mode of worship to learn the Gospel way of virtuous living, while too they won over idolaters to the acknowledgment of the truth, would come in contact with many impious and unholy men. For such are they who, in their enmity against piety, excite wars and persecutions against those who preach Jesus. To prevent them, therefore, from falling into unreasonable distress whenever the time should arrive at which such events were sure to befal them from some quarter or other, He forewarns them for their benefit, that even the assault of things grievous to bear will bring its reward and advantage to them. For they shall reproach you, He says, as deceivers, and as trying to mislead: they shall separate you from them, even from their friendship and society: but let none of these things trouble you, He says:

for what harm will their intemperate tongue do a well-established mind? For the patient suffering of these things, will not be without fruit, He says, to those who know how to endure[s] piously, but is the pledge of the highest happiness. And besides, He points out to them for their benefit, that nothing strange will happen unto them, even when suffering these things: but that, on the contrary, they will resemble those who before their time were the bearers to the Israelites of the words that came from God above. They were persecuted, they were sawn asunder, they perished slain by the sword, they endured reproaches unjustly cast upon them. He would therefore have them also understand that they shall be partakers with those whose deeds they have imitated; nor shall they fail in winning the prophet's crown, after having travelled by the same road.

[s] Literally, "to philosophize;" but from the philosophers affecting an austere life, it came to bear the general meaning of "endurance." So Greg. Nanz. of the martyrs, *καὶ ταῦτα καὶ τούτων ἔτι θαυμασιώτερα φιλοσοφήσαντας.* So he records of Cyprian, *γίνεται καὶ νεωκόρος, ἵνα φιλοσοφήσῃ τὸ ταπεινόν.* So Chrysost. Hom. 80. in Joan. *τὸ διὰ ῥημάτων φιλοσοφεῖν εὔκολον, ἡ δὲ διὰ τῶν ἔργων ἐπίδειξις, γενναίου τινὸς καὶ μεγάλου.* And again Hom. 55. in Matth. *ἔστι καὶ πόλιν οἰκοῦντα τὴν τῶν μοναχῶν φιλοσοφίαν ζηλῶσαι.* In the middle ages its meaning further altered, and philosophy was equivalent to monkery; so Luitprand, v. 9. Et ad vicinam insulam, in quâ Cœnobitarum multitudo philosophabatur, tonso ei ut moris est capite ad philosophandum transmittunt.

C. vi 24...

SERMON XXIX.

* * * * * *

From the Syriac.[t] MS. 14,551. * * receive those things that will lead you unto life eternal. For it is written, that "man doth not live by bread Mat. iv. 4. "alone, but by every word that goeth forth from the mouth "of God." All Scripture, indeed, is inspired of God; but this is especially true of the proclamations in the Gospels: for He Who in old time delivered unto the Israelites by the ministry of Moses the law that consisted in types and shadows, the very same having become man spake unto us, as the wise Heb. i. 1. Paul testifies, writing; "God, Who in divers manners spake "in old time to the fathers by the prophets, hath in these last 1 Thes. iv. 9. "days spoken unto us by His Son:" and "we are taught of "God:" for Christ is in truth God and the Son of God. Let us therefore fix our careful attention upon what He says: and scrupulously examine the very depth of His meaning. For "Woe, He says, unto you rich, in that ye have received your "consolation."

Very fitly is this added to His previous discourse: for having already shewn that poverty for God's sake is the mother of every blessing, and said that the hungering and weeping of the saints would not be without a reward, He proceeds to speak of the opposite class of things, and says of them, that they are productive of grief and condemnation. For He blames indeed the rich, and those who indulge immoderately in pleasures, and are ever in merriment, in order that He may leave no means untried of benefitting those who draw near unto Him, and chief of all the holy Apostles. For if the endurance of poverty for God's sake, together with hunger and tears:—by which is meant the being exposed to pain and afflictions in the cause of piety:—be profitable before God, and He pronounce a threefold[u] blessedness on those who embrace them; as a necesary consequence, those are liable to the utmost blame,

[t] The principal Syriac MS. commences here, but the first leaf is in part illegible, and the three following sermons are entirely lost.

[u] One for poverty, one for hunger, and one for tears.

who have prized the vices, that are the opposites of these virtues.

In order therefore that men may be won by the desire of the crowns of reward unto willingness to labour, and voluntary poverty for God's sake; and, on the other hand, by fear of the threatened punishment, may flee from riches, and from living in luxury and merriment, that is to say, in worldly amusements, He says that the one are heirs of the kingdom of heaven, but that the others will be involved in the utmost misery: "for ye have received, He says, your consolation."

And this truth we are permitted to behold beautifully delineated in the Gospel parables like as in a painting. For we have heard read that there was a rich man decked in purple and fine linen[x], at whose gate Lazarus was cast, racked with poverty and pain; and the rich man felt no pity for him.— But Lazarus, it says, was carried to Abraham's bosom; while he was in torments and in flame. And when he saw Lazarus at rest and in happiness in Abraham's bosom, he besought Luke xvi.
saying, "Father Abraham have mercy on me, and send Lazarus 24.
"that he may dip the tip of his finger[y] in water, and cool my "tongue; for I am tormented in this flame." But what was blessed Abraham's reply? "Son, thou hast received thy good "things in thy life, and Lazarus evil things; but now he is "here in happiness, and thou art tormented." True therefore is what is here said by Christ of those who live in wealth and luxury and merriment, that "ye have received your conso-"lation:" and of those who now are full, that they shall

[x] After scholars had satisfactorily decided on philological evidence that the 'byssus' was cotton, the microscope has proved it to be linen. The main points of the argument were that the Hebrew word shesh, שׁשׁ, always rendered 'byssus' by the Septuagint, is the Arabic modern term for fine muslin: and that cotton garments are mentioned on the Rosetta stone as supplied by government for the use of the temples, being in great request, according to Pliny's account (xix. 8.), by the Egyptian priests. Herodotus however says, that the mummies were enveloped Σινδόνος βυσσίνης τελαμῶσι (ii. 86.), and Mr. Thompson (on the mummy cloth of Egypt, as quoted in Wilkinson's Ancient Egyptians, iii. 113.) has shewn, that the wrappers are invariably of linen, though occasionally so fine as not to be distinguishable from muslin, until the microscope revealed the different texture of the filaments.

[y] The Syriac makes the smallness of the request more apparent, by using a term peculiar to the little finger.

hunger, and that those who laugh now shall weep and lament.

But come and let us examine the matter among ourselves. Luke xviii. 10. Our Saviour in His parables has thus spoken: "Two men "went up unto the temple to pray; the one a Pharisee, and "the other a publican. And the Pharisee forsooth prayed "saying, God I thank Thee that I am not as the rest of man- "kind, extortioners, unjust, adulterers; or like this publican. "I fast twice in the week: and I pay tithes of all that I "possess. But the publican, He says, did not venture to lift "up his eyes unto heaven, but stood smiting his breast and "saying, God be merciful to me, a sinner. Verily I say unto "you, that this man went down to his house justified rather "than the other." For the proud Pharisee was boasting over the publican, and indecently assuming the rank of a lawgiver, would have condemned one, on whom it was rather his duty to have shewn pity: but the other was the accuser of his own infirmity, and thereby aided in his own justification; for it is Is. xliii. 26. written, "Declare thou thy sins first, that thou mayest be "justified." Let us therefore unloose, that is, set free those who are suffering sicknesses from having been condemned by us, in order that God may also unloose us from our faults: for He condemneth not, but rather sheweth mercy.

Closely neighbouring, so to speak, upon the virtues which we have just mentioned is compassion, of which He next makes mention. For it is a most excelling thing, and very pleasing to God, and in the highest degree becoming to pious souls: and concerning which it may suffice for us to imprint upon our mind that it is an attribute of the divine nature. "For be ye, He says, mer- "ciful, as also your heavenly Father is merciful." But that we shall be recompensed with bountiful hand by God, Who giveth all things abundantly to them that love Him, He has given us full assurance by saying, that "good measure, and squeezed "down, and running over shall they give into your bosom:" adding this too, "for with what measure ye mete, it shall be "measured to you." There is however an apparent incompatibility between the two declarations: for if we are to receive "good measure, and squeezed down, and running over," how "shall we be paid back the same measure wherewith we "mete?" for this implies an equal recompense, and not one of

far-surpassing abundance. What say we then? The all wise Paul frees us from our difficulties, by bringing us the solution of the matters in question. For he says, that "he that soweth 2 Cor. ix. 6. "sparingly, meaning thereby, that he who distributeth the "necessaries of life to those who are in penury and affliction "moderately, and so to speak, with contracted hand, and not "plentifully and largely," shall also reap sparingly: and he "that soweth in blessings[y], in blessings shall also reap." By which is meant, he who bountifully * * * * * So that if any From Mai. one hath not, he has not sinned by not giving it; for a man is acceptable according to that which he hath, and not according to that which he hath not. And this the law of the very wise From the Syriac. Moses has taught us in type: for those that were under the law brought sacrifices to God according to what they severally possessed, and were able to afford: some for instance bullocks, and some rams, or sheep, or doves, or pigeons, or meal mingled with oil, but even he who offered this * *, because he had no calf to offer, though so little and to be procured so cheaply, was equal to the other as regards his intention.

FROM SERMON XXIX.

From the Syriac. MS. 12,154.

Explanation of what is below.

Woe unto you rich; For ye have received your consolation. Ver. 24.

This too we must discuss among ourselves: For is it the case, that every one who is rich, and possesses abundant wealth,

[y] 'Or bountifully,' ἐπ' εὐλογίαις. In this and similar passages εὐλογία (Syr. ܒܘܪܟܬܐ,) is used as the equivalent of the Hebrew ברכה, literally, 'a blessing,' but implying a present; cf. for instance Gen. xxxiii. 11, where the term is applied to the blessings, i. e. the presents sent by Jacob to propitiate Esau: so 2 Kings v. 15, "Take a blessing of "thy servant:" and in Prov. xi. 25. נפש ברכה signifies *anima munifica*, 'a liberal man.' It is important to bear in mind this meaning of εὐλογία, as the fathers often make an unexpected use of it, e. g. Theophylact on Rom. xv. 29. "I know that I shall come in the "fulness of the blessing of the "gospel of Christ," explains blessing by almsgiving; Δύνασαι εὐλογίαν τὴν ἐλεημοσύνην νοῆσαι: so that the sense, he says is, I shall find you perfect in almsgiving and mutual love. In the Western Church benedictio frequently means bounty, as may be seen in Du Cange, who explains it thus: "Benedictiones, eulogiæ, munera: maxime ea "xenia quæ a sacerdotibus et clericis mitti solebant, ab iis benedictione sua sanctificata."

is determinately cut off from the expectation of God's grace? Is he entirely shut out from the hope of the saints? Has he neither inheritance nor part with them that are crowned? Not so, we say, but rather on the contrary, that the rich man might have shewn mercy on Lazarus, and so have been made partaker of his consolation. For the Saviour pointed out a way of salvation to those who possess earthly wealth, saying,
Luke xvi. 9. "Make unto yourselves friends of the unrighteous mammon, "that when ye depart this life they may receive you into "their tents."

Ver. 27. *Love your enemies.*

From Mai. 2 Cor. v. 17. The blessed Paul speaks the truth where he says, that "if "any one be in Christ, he is a new creation:" for all things have become new, both in Him and by Him, both covenant, and law, and mode of life. But look closely and see how thoroughly the mode of life here described becomes those holy teachers, who were about to proclaim the message of salvation to every quarter of the world: and yet from this very fact they must expect that their persecutors would be beyond numbering, and that they would plot against them in many different ways. If then the result had been that the disciples had become indignant at these vexations, and wished for vengeance on those that annoyed them, they would have kept silence and passed them by, no longer offering them the divine message, nor calling them to the knowledge of the truth. It was necessary therefore to restrain the mind of the holy teachers by so solemn a sense of the duty of patience, as to make them bear with fortitude whatever might befal, even though men insulted them, yea and plotted against them impiously. And such was the conduct of Christ Himself above all others for our example: for while still hanging upon the precious cross, with the Jewish populace making Him their sport, He put up unto God the Father prayers in their behalf, saying, "Forgive them, for "they know not what they do." Yea, and the blessed Stephen too, while the stones were smiting him, knelt down, and prayed, saying, "Lord, lay not this sin upon them." And the blessed Paul also says, "being reproached we bless, being reviled we "entreat."

(ἀναχαιτίσαι. — Luke xxiii. 34. — Acts vii. 60. — 1 Cor. iv. 12.)

The exhortation of our Lord therefore was necessary for the

holy apostles, and most useful for us also, to oblige us to live rightly and admirably: for it is full of all philosophy[z]. But our mistaken preconceived ideas, and the fierce tyranny of our passions, render it a thing difficult for our minds to accomplish: and therefore knowing that the natural[a] man does not admit of these things, regarding as folly and mere impossibilities the oracles of the Spirit, He separates such from those able to hear, and says, "I speak unto you that hear and are prepared Ver. 27.
"readily to perform My words." For the gloriousness of spiritual fortitude is displayed in temptations and labours. Imitate therefore in these things Christ, "Who when He was 1 Pet. ii. 23.
"reviled, reviled not again, suffering He threatened not, but "committed Himself to Him that judgeth righteously." But perhaps thou wilt object, saying within thyself, 'Christ was 'God, but I a frail man, having but a feeble mind, and one 'unable to resist the attack of covetousness and pain.' Thou speakest rightly: for the mind of man easily slides into wrong doing. Nevertheless, I say, The Lord has not left thee destitute of His compassion and love: thou hast Him by thee, yea within thee, by the Holy Ghost: for we are His abode, and He lodgeth in the souls of them that love Him. He gives thee strength to bear nobly whatever befals, and to resist manfully the attacks of temptations. "Be not overcome therefore by Rom. xii. 21.
"the[b] evil, but overcome the evil in the good."

To him that striketh thee on the cheek, offer also the other. Ver. 29.

That Christ is the end of the law and the prophets, is declared Rom. x. 4.
by the most wise Paul: for the law served as a schoolmaster to guide men unto His mystery. "But now that faith has come, Gal. iii. 25.
"as the blessed Paul has again himself said, we are no longer "under a guide: for no longer are we children in mind, but, "on the contrary, have grown up to the perfect man, to the "measure of the mature age of the fulness of Christ." We do Eph. iv. 13.

διαγωγόν, an error for παιδαγωγόν.

[z] On the meaning of philosophy, consult the note on ver. 22.

[a] Ψυχικός, having a soul only. Cf. note on iv. 38.

[b] Although the article might suggest, as in the Lord's prayer, that Satan, the evil one, is signified, who is to be overcome in the good One, God, yet the gender in the second clause proves this idea to be incorrect. The meaning therefore is, "Overcome evil of every kind, whatever it be, by whatever is good."

not therefore require milk, but rather, food of a more solid nature, such as Christ bestows upon us, by setting before us the pathway of that righteousness which surpasses the power

Mat. v. 20. of the law. For He said Himself to the holy apostles, "Verily "I say unto you, except your righteousness be over and above, "more than of the Scribes and Pharisees, ye cannot enter into "the kingdom of heaven." This then it is necessary to discuss, what, namely, is meant by the "over and above" in the righteousness in accordance with the saving message of the Gospel.

The law spoken by Moses to them of old time enacted like for like: and while it forbade the doing a wrong, it by no means commanded those who had already been injured to bear

Ex. xx. 15. patiently, as the Gospel law requires. For it says, "Thou "shalt not kill: thou shalt not steal: thou shalt not forswear

Ex. xxi. 24. "thyself." But to this is added, "Eye for eye, hand for "hand, foot for foot, wound for wound, bruise for bruise." Such an enactment required a man not to injure others; and supposing him to have sustained an injury, that his anger at the wrong doer must not go beyond an equal retribution. But the general bearing of the legal mode of life was by no means pleasing to God; it was even given to those of old time as a schoolmaster, accustoming them by little and little to a fitting righteousness, and leading them on gently to the possession of

Prov. xvi. 5. (Sept.) the perfect good. For it is written, "To do what is just is the "beginning of the good way:" but finally, all perfection is in Christ, and His precepts. "For to him that striketh thee, He "saith, on the cheek, offer also the other." In this there is pointed out to us the pathway to the highest degree of patience. But He wills besides, that we pay no regard to riches; so that even if a man have but one outer garment, he must not count it a thing unendurable to put off with it also his undergarment, if it so befal. But this is a virtue possible only for a mind entirely turned away from covetousness: for "do "not, He says, ask back whatever any one taketh away that is "thine: but even give to every one that asketh of thee:" a proof indeed of love and willingness to be poor; and the compassionate man must necessarily also be ready to forgive, so as to shew friendly acts even to his enemies.

As ye wish that men should do unto you, even so do ye unto them. Ver. 31.

It was probable however that the holy apostles would perchance think these things difficult to put into practice: He therefore Who knoweth all things takes the natural law of self-love as the arbiter of what any one would wish to obtain from another. Shew thyself, He says, to others such as thou wishest them to be towards thee. If thou wouldest have them harsh and unfeeling, fierce and wrathful, revengeful and ill-disposed, shew thyself also such: but if on the contrary thou wouldst have them kind and forgiving, do not think it a thing intolerable to be thyself so. And in the case of those so disposed, the law is perchance unnecessary, because God writes upon our hearts the knowledge of His will: "for in Jer. xxxi.
"those days, saith the Lord, I will surely give My laws into 33.
"their mind, and will write them on their heart."

Be ye therefore merciful. Ver. 36.

Great is the glory of compassion, and so verily it is written, that "man is a great thing, and the merciful man an honour- Prov. xx. 6.
"able thing." For virtue restores us to the form of God, and (Sept.)
imprints on our souls certain characters as it were of the supreme nature.

Judge not, and ye shall not be judged. Ver. 37.

He cuts away from our minds a very unmanageable passion, the commencement and begetter of pride. For while it is men's duty to examine themselves, and to order their conduct according to God's will, they leave this alone to busy themselves with the affairs of others: and if they see any infirm, forgetting as it seems their own frailties, they make it an excuse for faultfinding, and a handle for calumny. For they condemn them, not knowing that being equally afflicted with the same infirmities as those whom they censure, they condemn themselves. For so also the most wise Paul writes, "for wherein thou judgest the other, thou condemnest Rom. ii. 1.
"thyself: for thou that judgest doest the same things." And yet it were rather our duty to have compassion on the infirm, as those who have been overcome by the assaults of the passions,

and entangled without hope of escape in the meshes of sin, and to pray in their behalf, and exhort them, and rouse them up unto soberness, and endeavour ourselves not to fall
James iv. 11. into similar faults. "For he that judgeth the brother, as the "disciple of Christ saith, speaketh against the law, and judgeth "the law." For the lawgiver and judge is One: for the judge of the sinning soul must be higher than that soul: but since thou art not so, the sinner will object to thee as judge, "why judgest thou thy neighbour?" But if thou venture to condemn him, having no authority thereto, it is thyself rather that will be condemned, inasmuch as the law permits thee not to judge others.

Whoever therefore is guided by good sense, does not look at the sins of others, nor busies himself about the faults of his neighbour, but closely scans his own misdoings. Such was the blessed Psalmist, falling down before God, and saying on
Ps. cxxx. 3. account of his own offences, "If Thou, O Lord, O Lord, closely "regardest iniquities, who can endure?" And once again, putting forward the infirmity of human nature as an excuse, he
Ps. ciii. 14. supplicates for a not unreasonable pardon, saying, "Remember "that we are earth."

Ver. 39. *And he spake a parable unto them.*

This parable He added as a most necessary appendage to what had been said. The blessed disciples were about to be the initiators and teachers of the world: it was necessary for them therefore to prove themselves possessed of every thing requisite for piety: they must know the pathway of the evangelic mode of life, and be workmen ready for every good work, and able to bestow upon well-instructed hearers such correct and saving teaching as exactly represents the truth. This they must do, as having already first received their sight, and a mind illuminated with the divine light, lest they should be blind leaders of the blind. For it is not possible for men enveloped in the darkness of ignorance, to guide those who are afflicted in the same way into the knowledge of the truth: for should they attempt it, they will both roll into the ditch of licentiousness.

Next, overthrowing the vaunting passion of boastfulness, to which most men give way, that they may not emulously strive

to surpass their teachers in honour, He added; "The disciple "is not above his teacher;" and even if some make such progress, as to attain to a virtue that rivals that of their teachers, they will range themselves no higher than their level, and be their imitators. And Paul shall again be our warrant, saying, "Be ye imitators of me, as I also am of 1 Cor. xi. 1.
"Christ." Since therefore the Teacher as yet judgeth not, why judgeth thou? For He came not to judge the world, but to shew pity. And according to the foregoing explanation, if I, He says, judge not, neither must you the disciple. But if thou art guilty of worse crimes than those for which thou judgest another, how canst thou keep thyself from shame when thou art convicted of it? And this the Lord made plain by another parable.

From the Syriac. MS. 14,551.

SERMON XXXIII.[g]

*   *   *   *   *   *   *   *   *

Ver. 41. "And why, saith He, beholdest thou the mote that is in thy "brother's eye, but considerest not the beam that is in thine "own eye?" Having previously shewn us that the judging others is utterly wicked and dangerous, and the cause of final condemnation:—for "Judge not, He said, and ye shall not be "judged: and condemn not, and ye shall not be condemned." He now by conclusive arguments persuades us to avoid the very wish of judging others: and rather to examine our own hearts, and try to free them from the passions that dwell within them, and their frailties, by asking it of God: for He it is Who healeth the broken in heart, and freeth us from the maladies of the soul. For if thou, He says, art thyself sick with maladies more dangerous and severe than those of others, why, neglecting thy own, dost thou find fault with them, and whilst thou hast a beam in thine own eye, commencest a hot accusation against those who have a mote? Tell me by what

[g] The Commentary, like similar works of S. Chrysostom and others, was delivered in a course of Homilies; these however the Syriac translator terms Targums, literally Interpretations or Expositions; and this title I had made use of until I met with the following heading to a sermon contained in MS. 12, 165, in the British Museum, which shews that the verb signified also to "preach."

ܡܐܡܪܐ ܕܥܠ ܡܝܬܘܬܗ ܕܪܒܐ ܡܠܛܝܘܣ ܐܦܝܣܩܘܦܐ
ܕܐܢܛܝܘܟܝܐ. ܬܪܓܡܗ ܕܝܢ ܠܗܢܐ ܓܪܝܓܘܪܝܘܣ
ܐܦܝܣܩܘܦܐ ܕܢܘܣܐ. ܩܕܡ ܡܐܐ ܘܚܡܫܝܢ ܐܦܝܣܩܘܦܝܢ
ܒܩܘܣܛܢܛܝܢܘܦܘܠܝܣ ܀

'Sermon upon the death of Meletius the Great, bishop of Antioch. S. 'Gregory, bishop of Nyssa, preached it before one hundred and fifty 'bishops at Constantinople.' This sermon is also extant in Greek. Upon the authority therefore of this heading I have called them Sermons.

boldness doest thou this? Deliver thyself first from thy great crimes, and thy rebellious passions, and then thou mayest set him right who is guilty of but trifling faults.

Wouldst thou see the matter clearly and plainly, and that it is a very hateful thing for men to give way to this feeling? Our Lord was once walking on the sabbath day among the cornfields, and the blessed disciples plucked some ears, and rubbing them in their hands, ate the grains. But some Pharisees drew near, and say, "Behold, Thy disciples do that "which is not lawful to do on sabbath days!" And yet they themselves in manifold ways were guilty of disregarding the law altogether. For even the prophet Isaiah cried out against them, saying, "How has the faithful city Zion become a harlot! It was full of judgment; righteousness lodged in it:— "but now murderers. Your silver is reprobate; thy merchants "mix the wine with water; thy princes are contentious, the "partners of thieves, loving bribes, pursuing after recompense; "they judge not the orphans, and to the widow's suit they "have no regard." Yet these very men, themselves liable to these most severe reproaches, accused the disciples of breaking the sabbath! Is. i. 21.

But they met with just rebuke from Christ, Who said unto them; "Woe unto you, scribes and pharisees, hypocrites! who "tithe mint and cummin, and have neglected the weighty "matters of the law, judgment, and mercy, and faith." Mat. xxiii. 23. And again, "Ye are they who strain out a gnat, but gulp "down a camel." Mat. xxiii. 24. For while their teaching was of mere trifles, and they condemned the people under them for the most contemptible matters, they had the hardihood, as I said, to treat as of no consequence those weighty crimes. For this reason the Saviour called them "whitened sepulchres, which "outside appear indeed to men to be beautiful, but inside "are full of the bones of the dead, and of all uncleanness."— Mat. xxiii. 27. And such is every hypocrite: and whenever they would cast an imputation upon others, who have yielded to infirmity in any particular, deservedly will they have it said to them, "First "cast out the beam from thine own eye, and then thou wilt "see to cast out the mote from thy brother's eye."

The commandment, therefore, is indispensable for every one

who would live piously: but, above all, for those who have been intrusted with the instruction of others. For if they are good and sober-minded, and enamoured of the elect life, and not merely acquainted with, but also practisers of virtuous arts, and setting in their own conduct the pattern of a holy life, they can with open countenance rebuke those who will not do the same, for not having imitated their example, nor imprinted their virtuous manners on themselves: but if they are careless, and quickly snared by pleasures to do evil, how can they blame others when similarly affected? Wisely, therefore, did the
James iii. 1. blessed disciples write, saying; "Let there not be many teach- "ers among[c] you, my brethren: for ye know that we shall "receive greater condemnation." For as Christ, Who is the Distributor of the crowns, and the Punisher of those who do
Mat. v. 19. wrong, Himself says; "He who shall do and teach, shall be "called great in the kingdom of heaven: but he who hath not "done, but hath taught, shall be called least in the kingdom "of heaven."

But I can imagine some one saying, How are we to distinguish the man who has a beam in his eye, but finds fault with those who have a mote, and are infirm only in part? But there is nothing difficult in this, He says; for any one who will, may see it easily: "for it is not a good tree that brings forth "evil fruit: nor a good tree that brings forth good fruit: for "every true is known by its fruit." Each man's actual life, therefore, is that which decides what are his morals: for it is not by mere outside adornments, and fictitious virtues that the beauty of the truly honourable life is delineated, but by the deeds a man does: for they are the fruits of a mind that for the love of piety chooses a blameless life. It is by deeds, therefore, and not by outside shew, that we must see who is the man truly approved, and who is not so. Again, Christ
Mat. vii. 15. somewhere says, "Beware of those who come to you in the "likeness[d] of sheep, but within are ravenous wolves." See

[c] The reading "among you," is an error probably of the translator, as there is no such varia lectio, nor is it in the Greek of Mai.

[d] The reading ܒܕܡܘܬܐ, "in the likeness of," is not confirmed by the Greek of Mai, which has ἐν ἐνδύμασι, as have all the MSS. of the N. T., and so the Syriac just below has "by their clothing" ܒܠܒܘܫܐ.

again, Christ commands that those who come unto us must be distinguished not by their clothing, but by what they really are. "For by its fruit, He says, the tree is known:" and just as it is ignorance and folly for us to expect to find the choicer kinds of fruits on thorns, grapes for instance, and figs; so it is ridiculous for us to imagine that we can find in hypocrites and the profane ought that is admirable, the nobleness, I mean, of virtue.

Wouldst thou see the truth of this again? Wouldst thou see who the wolves are that clothe themselves in the sheep's skin? Examine the writings of the holy Apostles: hear what they say of certain men: "For they who are such are false Apo- 2 Cor. xi. 13.
"stles: deceitful workers, transforming themselves into angels "of righteousness: and no wonder, for Satan even trans- "forms himself into an angel of light. It is no great thing, "therefore, if his ministers also transform themselves into an- "gels of righteousness." These one may well call thorns and briars: in such there is no particle of sweetness, but every thing that is bitter and of an evil nature: for the fig grows not on thorns; nor will one find any thing pleasant in them, for grapes are not produced on briars. We must decide, then, the character of the teacher, not by appearances, but by the acts of each one's life.[e]

This is also made clear by another declaration of our Lord: "for the good man, He says, as out of a good treasure, "poureth forth from the heart[f] good things:" but he who is differently disposed, and whose mind is the prey of fraud and wickedness, necessarily brings forth what is concealed deep within. For the things that are in the mind and heart boil over, and are vomited forth by the outflowing stream of speech. The virtuous man, therefore, speaks such things as become his

[e] A few lines follow in Mai not recognized by the Syriac, but probably taken from the Commentary on Matth. vii. 18, as they give an explanation of the different bearing of the interpretation of the two passages.

[f] Lest I should be thought to have separated this word wilfully from its usual dependance upon "treasure," I may here observe, once for all, that the punctuation of the Syriac is exact to the last degree of minuteness: and in this and all similar places I have scrupulously adhered to it.

character, while he who is worthless and wicked vomits forth his secret impurity.

Every thing, therefore, that is to our benefit, Christ teaches us, and requires His disciples to be on their guard against deceit, and vigilant and careful. For this reason He shews them the straight way, and discloses the snares that lead down to wickedness, that thus escaping from offences, and being steadfast in mind beyond risk of sin, they may quickly reach the mansions that are above by Christ's blessing: by Whom and with Whom to God the Father[g] be praise and dominion with the Holy Ghost for ever and ever, Amen.

[g] Syriac, God and Father.

SERMON XXXIV.

But why call ye Me Lord, Lord, and do not the things which C.vi.46-49.
I say? Every one that cometh unto Me, and heareth My ὃ λέγω B.
words, and doeth them, I will shew you to whom he is like. ἃ λέγω GTSs.
He is like a man building a house, who dug and made it
deep, and laid a foundation upon the rock: and when
there was a flood, the river beat against that house, and
could not shake it, because it was well built. But he that διὰ τὸ κα-
hath heard and not done, is like a man who built a house λῶς οἰκοδο-μεῖσθαι αὐ-
upon the earth without foundation, against which the river τήν BST.
beat, and that moment it fell, and the fall of that house τεθεμελίωτο γὰρ ἐπὶ τὴν
was great. πέτραν Gs.

THERE is "one Lord, one faith, one baptism," for so the wise Paul writeth. (Eph. iv. 5.) For both the name of lordship, and also the reality, are appropriate solely to that nature Which transcends all, and is supreme; even That Which is divine, and to be worshipped, as possessing and governing all things. For so Paul again somewhere says of Him; "For even, if there be (1 Cor. viii. 5.) "Gods many and Lords many, in heaven or in earth; yet for "us there is one God, the Father, from Whom is all, and we "by Him: and one Lord, Jesus Christ, by Whom is all, and "we by Him." As therefore we acknowledge God the Word alone, Who reigneth with God the Father, as by nature and verily Lord, we accordingly give this name to Him. "But why, He asks, call ye Me indeed Lord, but do not the "things which I say?" For if He possess no real authority, nor glory of lordship, but, on the contrary, it is conferred upon Him from without, and bestowed by favour, do not offer Him thy obedience: refuse His service: consent not to be subject unto Him. But if He be verily, and in its precise meaning Lord, and the whole nature of things created bow beneath His sceptre, and as a thing set under the feet of its Lord, then pay what is due: accept the yoke: and as being due, offer Him thy obedience; that thou mayest not hear Him blaming thee in words spoken by one of the holy prophets to them of old time;

Mal. i. 6. "A son honoureth his father, and a servant his lord: if I then "am a father, where is My honour? and if I am a lord, where "is My fear? saith the Lord Almighty."

For come, and let us see by what takes place among us the blame to which we become liable by disobedience. We are ourselves accustomed to require of our servants[h] obedience mingled with fear: and when they plan rebellion, and throw off the yoke of servitude, we make them humble by bonds and tortures and the scourge. When therefore we, who are of earth, and by nature the brethren of those who are bowed beneath the yoke, cannot tolerate them when rebellious, how will God endure it;—He Whom principalities, thrones, and lordships worship: in Whose presence the high-exalted Seraphs stand, readily rendering their service? For the divine David
Ps. ciii. 20. somewhere says of them in the Psalms; "Bless the Lord, all "ye His angels, who hearken to the voice of His words. "Bless the Lord, all ye His hosts: His ministers, who do all "of them His pleasure."

It is dangerous, therefore, and merits final condemnation, to be unwilling to submit to Christ the Almighty: but those who prize His service, shall receive the most excellent blessings. For He has said by one of the holy prophets to those who run away from His yoke, and will not submit to be set
Is. lxv. 13. under His authority; "Behold, they that serve Me shall eat; "but ye shall suffer hunger: behold, they that serve Me shall "drink; but ye shall suffer thirst: behold, they that serve

[h] Domestic service in old time by freemen was all but unknown, and therefore "servant" is equivalent to "slave." Hence the full force of Luke xvi. 13., xvii. 9., &c.; and such expressions as "sold under "sin." (Rom. vii. 14.) Of their treatment, S. Chrysostom (Hom. iv. in Titum) complains that masters generally neglected their morals, and thought only of their service; and that therefore "it was a diffi- "cult thing for a slave to be a good "man:" for being left without education, and not admitted into the society of freemen, there was nothing to counteract the debasing associations of his degraded position. That Christianity gradually, though very slowly, led to the amelioration of their state, we may see by the acknowledgment in the text that the slave was by nature his master's brother; and by S. Chrysostom's appeals in their behalf, as, for instance, 'If Paul was not 'ashamed to call a slave his son, 'and his own bowels, and brother 'and beloved, why should we be 'ashamed? And what say I? 'Paul's Lord was not ashamed to 'call our slaves His brothers, and 'are we ashamed thereat?' (Hom. ii. in Phil.)

"Me shall exult; but ye shall mourn: behold, they that obey "Me, shall be merry with joy; but ye shall cry out for the "grief of your heart, and howl for contrition of your spirit." Thou seest that the crown of those who bear the yoke of servitude is very beautiful, worthy of being acquired, and precious: while severe and manifold condemnation is decreed against the rest.

And yet again in another place thou mayest see that the true servant is adorned with surpassing honour, while the disobedient and careless is rejected with disgrace, or rather is banished to the outer darkness. For they who received the talents, and doubled for the owner what had been given them, were honoured by him with praises: for he said to each one of them, "O good and faithful servant, thou hast been faithful Mat. xxv. 23.
"over a few things; I will set thee over many things: enter "the joy of thy lord." But him who hid in the ground what had been given him, as not loving service and indolent, he condemned to severe and inevitable punishment.

Elsewhere too He has said, "Who then is that faithful and Mat. xxiv. 45.
"wise servant, whom his lord[i] shall set over his household to "give them meat at its season? Blessed is that servant, whom "his lord shall come and find so doing. Verily I say unto you, "that he will set him over all that he hath."

Those therefore who keep our Saviour's will are made glorious, and worthy of emulation, and adorned with praises for their fidelity: yea, moreover, they have a name given them, for He has said again of them in a certain place, "On them Is. lxv. 15.
"that serve Me, there shall be called a new name,[k] even That "Which is blessed upon earth."

And there is yet another point which I think must be added to what has been already said, namely, that by being willing

[i] As servant meant slave, so the "lord," δεσπότης, was the master or owner of the household. Hence the well-known objection of the Romans to the title of Dominus, as implying the relation between master and slave. Each slave had usually a monthly allowance of food, which one of them was commissioned to distribute.

[k] The name of Christ, fulfilled in the title of Christians; of which S. Gregory of Nyssa, (de perf. Chr. forma, iii. 277.) says, "The goodness of God has granted us to "share in that great and most di"vine and chief of names, being "honoured with Christ's own title, "and so called Christians."

to submit to our Saviour's words and serve Him, we shall gain in return the honour of freedom by His decree. For He said
John viii. 32. to those that believe in Him, "If ye abide in My Word, ye "are truly My disciples, and ye shall acknowledge the truth, "and the truth shall make you free." We gain therefore the
Mai δόσιν. Syr. δόξαν. glory of freedom by subjection: that is, by servitude under Him. This makes us sons and heirs of God, and fellow heirs with Christ: of which He again shall be thy proof, saying;
John viii. 34. "that every one that doeth sin is the servant of sin: but the "servant abideth not in the house for ever.[1] If therefore the "Son make you free, ye are really free."

The being willing therefore to serve is that which invites us to freedom, and the honour which is the especial prerogative of sons: but disobedience humbles us to a base and ignominious servitude, if it be true, as true certainly it is, that "every one "that doeth sin is the servant of sin."

But yes! says some one, obedience unto Christ's service is a most excellent thing, and highly to be appreciated; but it is by no means an easy matter: for there is much that stands in the way, and is able to exhaust our zeal. Yes, so say I too:—for first of all Satan resists whatever is excellent:—and the flesh,
Gal. v. 17. in its fondness for pleasure, strives against the Spirit, "for they "are contrary one to the other," according to the expression of the wise Paul: and the law of sin that is in the members, savagely and very bitterly makes opposition. For I know that Paul, who was instructed in the law, excellently discusses these
Rom. vii. 22. questions. For he said, "For I rejoice in the law of God in "the inner man: but I see another law warring against the "law of the mind, and bringing me into captivity to the law of "sin, that is in my members." And again; "I therefore in "my mind serve indeed the law of God, but in my flesh the "law of sin." And besides this, there is a certain powerful inclination of the mind of man, which makes the will wander after pleasures: and engenders the delights of worldly lusts, and leads it away from the wish to labour in the cause of virtue. Shall we, therefore, on this account, refuse our service?

[1] The omission of ὁ υἱὸς μένει εἰς τὸν αἰῶνα, is probably an error of the translator, or some copyist: the Greek text retains it. It is, however, omitted in one or two MSS. of the N. T.

Is He ever seen to command ought that is impossible, and that cannot be done? Does He demand of us anything that exceeds the limits of our nature? And who would venture to say this? For certainly He adapts to our minds whatever is commanded. When, therefore, thou tellest me of the difficulty of obedience, I tell thee also: Do those things that are great and excellent come of themselves? or do those who seek to win them succeed without toil? or, on the contrary, are they attained to by earnestness and labours? Who are the men that in the conflicts of the palestra are accustomed to win the crown? Is it those who have entirely devoted themselves to skill in the art of wrestling, and have gone through bitter toils? for "they endure all 1 Cor.ix.25.
"things," according to the expression of St. Paul: or, on the contrary, is it the indolent and luxurious, and those entirely unacquainted with what is suitable for athletes? Who of those that till the ground have their threshing-floor full of sheaves? Is it such as neglect ploughing, and will not undertake the severe toil of the mattock: or, on the contrary, is it the diligent and industrious, and such as apply themselves to the labours necessary for ensuring a prolific crop? The answer is known, even if no one speak it; that it is with those who are willing to labour, and not with those whose wont it is to be at ease, that a life of happiness is to be found, and nothing wanting for a tranquil existence. The Psalmist also bears witness, in a passage where he makes mention of the tillers of the ground as an exemplification of something else, "They went out, and that Ps.cxxvi.6.
"with tears, carrying their seed: but they shall surely come "with joy bringing their sheaves." Joy therefore is the fruit of labour.

Moreover, the Lord Himself somewhere quickens us for the love of exertion in every praiseworthy pursuit, by saying, "Enter at the strait gate: because narrow is the gate, and Mat.vii.13.
"strait the way that leadeth unto life; but broad and wide "is that which leadeth down those that run thereon unto de-"struction." Observe therefore that the end of that strait path leadeth unto life, while the easy descent of the broad way sends men to the flame and never-ending torments.

If therefore we call Christ, the Saviour of us all, Lord, let us do the things which He says. For He teaches us Himself what the benefit is of our being willing to do that which is

commanded: and what the loss of our refusing to obey: for He says, "Every one that heareth My words and doeth them, "is like a man who builds a house, and firmly places its foun-"dations upon the rock:" while he who does not obey, he also is like a man building a house, but who has taken no care for its stability. For he who is obedient and tractable holds a thoroughly firm position in every thing that is honourable and good, by reason of his being not so much a hearer of the law, as a doer of its works: he resembles therefore a house firmly settled, and having a foundation that cannot be shaken, so that even though temptations press upon him, and the savageness of the passions that dwell within us assail him like some winter torrent, or a waterflood, he will sustain no serious loss. But he who merely inclines his ear to what Christ saith, but stores nothing up in his mind, nor performs anything that is commanded, he, on the other hand, is like a house just ready to fall. For he will be led away at once into things unseemly whenever pleasure allures him, and leads him into the pitfalls of sin.

The service therefore of Christ invites us, as we affirm, unto every blessing: and if we will blamelessly fulfil it, Christ will crown us with His grace; by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.[m]

[m] The greater part of the above homily has perished in the Greek, but Mai has among his fragments one from his second Catena B. not recognized in the Syriac: its style, however, differs from Cyril's; and in Cramer's Catena a part of it is quoted ἐξ ἀνεπιγράφου, i. e. as given without the author's name, whereas Cyril had been very largely quoted by name almost immediately before.

SERMON XXXV.

And when He had ended all His words in the hearing of the C. vii. 1–10.
people, He entered into Capernaum. And a certain centu- ἐπειδὴ BT. ἐπεὶ δὲ GSs.
rion's servant who was dear unto him was sick, and near
to die. And when he heard of Jesus, he sent unto Him
elders of the Jews, beseeching Him to come and save his
servant. And when they came unto Jesus, they besought
Him earnestly, saying, that he is worthy that Thou
shouldst grant this unto him: for he loveth our nation,
and hath also built us himself a synagogue. And Jesus
went with them. And when He was now not far distant
from the house, the centurion sent his friends unto Him, om. πρὸς αὐτὸν B.
saying unto Him, Lord, trouble not Thyself; for I am not
sufficient that Thou shouldest enter under my roof: there-
fore neither thought I myself worthy to come unto Thee:
but speak only with a word, and my child[n] *will be healed.* ἰαθήτω BT. ἰαθήσεται GSs.
For I also am a man set under authority, having under
me soldiers; and I say to this one, Go, and he goeth: and
to another, Come, and he cometh: and to my servant, Do
this, and he doeth it. And when Jesus heard these things,
He marvelled at him, and turned Himself, and said to the
multitude that followed Him, I say unto you, that I have
not found so great faith even in Israel. And when they
who had been sent returned unto the house, they found the add. ἀσθενοῦντα GTs.
servant whole. om. BS.

THE wise Evangelist filleth our minds with sacred lessons, and endeavours to throw abundant light upon whatever makes our faith assured: for this is the object of his tidings concerning Christ. Very appropriately therefore he introduces Him as at one time teaching the holy Apostles

[n] A domestic servant was constantly styled παῖς, *child*. So נער in Hebrew, "Joseph was serving "boy, (in charge of the sheep pro-"bably,) with the sons of Bilhah." (Gen. xxxvii. 2.): and very frequently it is rendered "servant" in the A. V. as 1 Sam. ii. 15. The term was also applied to females, as when Boaz bade Ruth continue with his "young women" during the gleaning.

things superior to the service enacted in the law, and pointing out to them a path new and untrodden by them of old time of the conversation that becometh saints: and at another, he very beautifully displays to us the manifestation of a godlike power, in order that in every way it may be known that the Only-begotten Word of the Father is very God even though He be-
Heb. i. 3. came flesh, that is, man,—"and produces every thing by the "word of his power:"—as is proved unto us by the examination of what is written concerning Him.

When then, so to speak, he had satiated the holy Apostles with the most perfect doctrines, and had set before them a banquet of evangelical commands, and had mingled the wine that maketh glad the heart of man, and very clearly told them the means by which they would become triumphant and praiseworthy, He goes down to Capernaum. And there also He works a great and wonderful deed, worthy of the greatness of His majesty: there a glorious theatre was moved with astonishment, in which angels and men were spectators. For Israel is rebuked, and is dull of understanding, and unready for faith: while the multitude of the heathen, in mind at least, is ready thoroughly both to understand and believe: so that Christ is seen by just decree rejecting His servant Israel, while He accepts and honours and crowns by His grace those who of old served the creature apart from the Creator: who were in gloom and darkness, and without the knowledge of God: and had bowed the neck of their slavish mind to the wickedness of demons.

What, then, was that which was accomplished, or what was the miracle? There[o] was a pious man, distinguished for the excellence of his conduct, and the commander of a body of soldiers, who was a fellow inhabitant with the people of Capernaum. A faithful servant of his as it chanced fell sick, and, so to speak, had already reached the gates of death, and to all appearance was now at his last gasp. "And he was dear to "him," so that he was pierced with anguish. What remedy, then, can he find for what has happened, or what aid can he procure for him who is lying ill? "He heard, it says, the

[o] Cr. contains several fragments of this exposition, but anonymously, and probably on this account, not included by Mai in his collection.

"things of Jesus;" and so he sends unto Him, asking of Him manifestly as of God things that exceed the nature and power of man. For his request was, that one who was laid prostrate in the last stage of sickness might be delivered from the bands of death. And whence, then, did he know Jesus, since he was not as yet of the number of those who believed on Him? for hitherto he had been one of the mass wandering in error. He heard, it says, the things concerning Him. And since certainly he had never heard His personal instruction, nor seen any of His miracles, nor had met with the writings of Moses, nor searched the divine Scriptures, he could only have attained to faith in Him from simple rumours and hearsays. But as being fully assured that by the mere act of His will He could accomplish his request, he sends as supplicants in his behalf the principal men of the Jews; and these were the elders.

Upon their arrival they offer their request, saying, "that he "is worthy that Thou shouldest grant this unto him." O marvellous act! They who slandered Christ's glory, request Him to work a miracle! Those who refused to believe in Him, ask Him to display before men who had not yet believed such acts as lead on to faith! Tell me in what character dost thou approach with thy request? Dost thou know and believe that He is able to perform things that are the prerogative of God? Art thou fully convinced that it belongs solely to the supreme Substance, Who is above all, to be able to make alive, and to deliver men from the snares of death? If so, how then didst thou say when thou sawest Jesus working miracles, "This man casteth not out devils but by Beelzebub, Prince of "the devils?" And when that man who had been blind from his mother's womb was wonderfully healed, and gained an unwonted light, thou advisedst him, saying, "Give God the glory, "we know that this man is a sinner." Dost thou then ask this sinner, as thou calledst Him, to perform an act of Deity? Is not this madness, and sheer stupidity? Are not those who hitherto had not believed far better than those who had been taught by the law and the prophets?



Mat. xii. 24.

John ix. 24.

Wouldst thou see the fact that such is the case and such only? Observe what follows; The Saviour had now set out upon His way to restore the sick man: but the centurion sent unto Him, saying, "Lord, trouble not Thyself; but speak

"with a word, and my child will be healed." Consider then, that these elders of the Jews begged Jesus to go to the house of him who requested His aid, as not being able in any other way to raise him up who was lying ill, except by going to his side:—whereas the other believed that He could do it even at a distance, and effect it by the inclination of His will. He asked for the saving word, the loving assent, the all mighty utterance; and justly therefore did he win a sentence of surpassing worth: for Jesus said, "Verily I say unto you, that not even "in Israel have I found so great faith." The proof then and demonstration, follows closely and immediately from what we have now said. Finally, He delivered that same hour from his sickness him who a little before had been the prey of death: for He Who willed the undoing of what had happened was God.

As I said then at the beginning of this discourse, by God's holy decree Israel fell from his relationship unto Him, and in his stead the heathen were called and admitted, as having a heart better prepared for that faith in Him, which justly is required. And of this the divine Psalmist shall again be our
Ps. x. 17. proof, where he says concerning them; at one time, "Thou "hast inclined Thine ear because of the preparation of their
Ps. xvi. 4. "heart;" and at another, "Many were their infirmities, and "afterwards they went quickly." For many indeed were the offences laid to their charge, to which he gently gives the name of infirmities: for they were wandering in error, and guilty of abominable crimes, not merely in one way, but in many: but they went quickly to the faith, that is, they were not slow in accepting the commands of Christ, but very readily embraced the faith. For that they were to be caught in Christ's net, He teacheth thee where He saith by one of the
Zeph. iii. 8. holy prophets, "For this wait for Me, saith the Lord, until "the day of My rising up to bear witness, because My judg-"ment is for the congregations of the heathen." For when Christ rose from the dead, He bestowed on those that were in error that judgment which is for their happiness and salvation.
Mat. xxviii. 19. For He even commanded the holy disciples, "Go make disci-"ples of all nations, baptizing them in the name of the "Father, and of the Son, and of the Holy Ghost: and "teaching them to observe all those things that I have com-"manded you."

By the holy decree therefore, and just sentence of our common Saviour Christ, the heathen were honoured; but Israel we see rejected from His love and affection. For what do we find the chief Shepherd of all saying to them by one of the holy prophets? "And I have declared, He says, that I will "not feed you, and that which is dying shall die: and that "which is fainting shall faint: and those that are left shall "devour every one the flesh of his neighbour." And again; "God hath rejected them, because they have not heard Him: "and they shall be wanderers among the heathen." And again by the voice of the prophet Ezechiel, "Thus saith my "Lord, the Lord; that I will drive them among the heathen, "and disperse them over the whole earth." Take the actual result of facts for your persuasion and faith in what is here said. For they are vagabonds and strangers in every land and city, neither preserving in its purity the worship enjoined by the law, nor submitting to accept the gloriousness of the excellency of the Gospel life: while we, who have received the faith are fellow-citizens with the saints, and called the sons of the Jerusalem that is above, in heaven, by the grace of God which crowneth us. And Him we affirm to be the completion of the law and the prophets: we confess His glory; we admire Him as He worketh miracles; by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

Zech. xi. 9.

Hos. ix. 17.

Ez. xii. 15. xx. 23. xxii. 15.

SERMON XXXVI.

C. vii. 11. Gr. Ναΐν. *And it came to pass the day after, He was going to a city called Nair, and His disciples were going with Him,...*[q]

* * * * * *

From Mai and Cramer. But observe how He joins miracle to miracle: and in the former instance, the healing of the centurion's servant, He was present by invitation: but here He draws near without being invited. For no one summoned Him to restore the dead man to life, but He comes to do so of His own accord. And He seems to me to have purposely made this miracle also follow upon the former. For there was nothing improbable in supposing that at some time or other some one might rise up and say, in opposition to the Saviour's glory, 'What is the 'prodigy wrought in the case of the centurion's son? For 'though he was ailing, he was in no danger of death, even 'though the Evangelist has so written, shaping his narrative 'rather with a view to what was pleasant, than to what was 'true.' To stop therefore the intemperate tongue of such detractors, he says, that Christ met the dead young man, the only son of a widow. It was a pitiable calamity, able to arouse one's lamentation, and make one's tears gush forth; and the woman follows, stupified with her misfortune, and all but fainting, and many with her.

Cr. κἂν εἰ τοῦτο. M. om. εἰ.

From the Syriac. * * * : for that dead man was being buried, and many friends were conducting him to his tomb. But there meets him the Life and Resurrection, even Christ: for He is the De-

[q] A folium is here lost, and apparently at some distant time, as the ornamental writing of the title has left its marks on the opposite side. In the margin is a note, "Fit to be "read at the commemoration of the "departed." To depart was a common euphemism in the ancient church for death; cf. Suiceri Th. sub ἀποδημία: and of the Commemorations, St. Augustin says (De Civ. Dei, l. xxii. c. 10.) Gentiles talibus diis suis, sc. qui antea homines fuerant, et templa ædificaverunt, et statuerunt aras, et sacerdotes instituerunt, et sacrificia fecerunt. Nos autem martyribus nostris non templa sicut diis, sed *memorias* sicut hominibus mortuis, quorum apud Deum vivunt spiritus, fabricamus.

stroyer of death and of corruption: He it is "in Whom we live Acts xvii.
"and move and are:" He it is Who has restored the nature of 28.
man to that which it originally was; and has set free our death-fraught flesh from the bonds of death. He had mercy upon the woman, and that her tears might be stopped, He commanded, saying, "Weep not." And immediately the cause of her weeping was done away: how, or by what method? He touched the bier, and by the utterance of his godlike word, made him who was lying thereon return again to life: for He said, "Young man, I say unto thee, Arise;" and immediately that which was commanded was done: the actual accomplishment attended upon the words, "And that dead man, it "says, sat up, and began to speak, and He gave him to his "mother."

Observe here too, I pray you, the accuracy of the expression: for the divine Evangelist not only says, that the dead man sat up, but lest any one should by false arguments attack the miracle, saying, 'What wonder! if by means of some 'artifice or other the body was set upright! for it is not as yet 'clearly proved to be alive, or delivered from the bonds of 'death:'—for this reason he very skilfully notes down two proofs one after the other, sufficient to produce the conviction that he did in very truth arise and was restored. "For he began, he "says, to speak"—but an inanimate body cannot speak—"And "He gave him to his mother:"—but assuredly the woman would not have taken her son back to her house if he had been dead, and had breathed his last.

Those persons therefore who were restored to life by the power of Christ, we take as a pledge of the hope prepared for us of a resurrection of the dead: and these were, this young man, and Lazarus of Bethany, and the daughter of the chief of the synagogue. And this truth the company of the holy prophets proclaimed before: for the blessed Isaiah said, "The Is. xxvi.
"dead shall arise, and those in the graves shall be restored to 19.
"life: for the dew from Thee is healing to them." And by dew he means the life-giving operation of Christ, which is by the instrumentality of the Holy Ghost. And the Psalmist bears witness, thus speaking concerning them in words addressed to God the Saviour of us all. "When Thou turnest Ps. civ. 29.
"away Thy face they are troubled, and return to their dust.

"Thou sendest Thy Spirit, and they are created, and Thou "renewest the face of the ground." For it was by reason of Adam's transgression of the commandment that we, having our faces turned away from God, returned to our dust: for the
Gen. iii. 19. sentence of God upon human nature was, "Dust thou art, and "unto dust thou shalt return:" but at the time of the consummation of this world, the face of the earth shall be renewed: for God the Father by the Son in the Spirit will give life to all those who are laid within it.

It is death that has brought men to old age and corruption: death therefore has made old, that is to say, has corrupted:
Heb. viii. 13. for "that which is made old, and is growing aged, is near corruption," as Scripture saith: but Christ renews, in that He is "the Life." For He Who in the beginning created, is able again to renew unto incorruption and life. For one may well affirm that it is the office of one and the same energy and power, to effect both the one and the other. As therefore the
Is. xxv. 8. prophet Isaiah says, "He hath swallowed up death, having become mighty." And again, "The Lord hath taken away all "weeping from every countenance. He hath taken away the "reproach of the people from all the earth." By the reproach of the people he means sin, which disgraces and depraves men: and which, together with destruction, shall be slain, and sorrow and death shall perish, and the tears cease which are shed on its account.

Disbelieve not therefore the resurrection of the dead; for long ago Christ wrought it among us with a Godlike majesty. And let no man say, that He Who raised two, for instance, or three, and effected thus much, is not thoroughly sufficient for the life also of us all. Such words, foul with utter ignorance, are simply ridiculous. Right rather is it for us to understand, that He is the Life, and the Life-giver by nature. And how can the Life be insufficient for making all alive? It would be the same thing as to say in one's excessive folly, that the Light also is sufficient indeed for little things, but not for the Universe.

He therefore arose who was descending to his grave. And the manner of his rising is plain to see; "for He touched, it says, "the bier, and said, Young man, I say unto thee, arise." And yet how was not a word enough for raising him who was lying there? For what is there difficult to it, or past accomplish-

ment? What is more powerful than the Word of God? Why then did He not effect the miracle by a word only, but also touched the bier? It was, my beloved, that thou mightest learn that the holy body of Christ is effectual for the salvation of man. For the flesh of the Almighty Word is the body of life, and was clothed with His might. For consider, that iron, when brought into contact with fire, produces the effects of fire, and fulfils its functions; so, because it became the flesh of the Word, Who gives life to all, it therefore also has the power of giving life, and annihilates the influence of death and corruption[r]. May our Lord Jesus Christ also touch us, that delivering us from evil works, even from fleshly lusts, He may unite us to the assemblies of the saints; for He is the giver of all good, by Whom, and with Whom, to God the Father, be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

[r] Two passages follow in Mai, not recognised by the Syriac. The first from Cod. A. is as follows: "for we believe that the body of Christ makes alive, because It is both the temple and dwelling-place of the living Word, and possesses all Its activity. It was not enough therefore for Him only to command, though accustomed by a word to accomplish whatsoever He wished, but He laid also His hands on the bier, shewing that His body also possesses the power of making alive." The second from Codd. A and C. is referred also by Aquinas and Cramer's MS. to Cyril: "That fear fell upon all, and they glorified God, was indeed a great thing on the part of the senseless and ungrateful people (Cr. reads λόγῳ for λαῷ): for shortly afterwards they regard Him neither as a prophet, nor as having appeared for the good of the people: yea they deliver up to death Him Who destroys death, not knowing that at that very time He destroyed death, when in His own person He wrought the resurrection."

SERMON XXXVII.

C. vii. 17-23. *And this word concerning Him went forth in all Judæa, and in all the region round about. And his disciples told John of all these things: and John called certain two of his disciples, and sent them unto Jesus, saying, Art Thou He that cometh, or look we for another? When the men came to Him, they said, John the Baptist sent us to Thee, saying, Art Thou He that cometh, or look we for another? But in that same hour he healed many of sicknesses and scourges, and of evil spirits: and unto many that were blind He gave sight. And He answered and said to them, Go tell John what things ye have seen and heard: that the blind see; and the lame walk; and the lepers are cleansed; and the deaf hear; the dead arise, and the poor are preached unto; and blessed is he who is not offended in Me.*

Ἰησοῦν GSs. Κύριον BT.

ἐν ἐκείνῃ τῇ ὥρᾳ BT. αὐτῇ δὲ τῇ ὥρᾳ GSs. ὁ Ἰησοῦς εἶπεν Gs. om. ὁ Ἰησοῦς BTS. om. ὅτι B. om. καὶ quater BGTs.

On the present occasion also the Word about to be addressed to you, and the investigation of the sacred doctrines cannot but be most certainly for your benefit. Come then, that together with the holy angels we may praise the universal Saviour: for He is worshipped, as in heaven so also in earth; Phil. ii. 10. and to Him every knee shall bow, as it is written. Be it therefore known to people everywhere, that the Lord is God, and even though He appeared in fashion like unto us, yet has He given us the indications of a godlike power and majesty on many occasions, and in a multitude of ways: by driving away diseases; by rebuking unclean spirits; by bestowing on the blind their sight; and finally, even by expelling death itself Rom. v. 14. from the bodies of men;—death which cruelly and mercilessly had tyrannized from Adam even unto Moses, according to the expression of the divine Paul. That widow's son then at Nain[s]

[s] In the preceding sermon this place was called Nair, in the same way as Beliar has occurred for Belial, and as no Gr. MS. recognises this form, it is possible that it is a Syriac provincialism, in the same way as in Sanscrit certain final letters are regularly changed into *r*, from the ease with which the voice rests upon that letter at the close of a word.

arose unexpectedly and wonderfully, and the miracle remained unknown to no one throughout the whole of Judæa, but was noised abroad as a divine sign, and admiration was upon every tongue. And some of his intimate friends, that is, his disciples, tell it also to the blessed Baptist: and he chose out and selected two persons from the rest, and sends them to Jesus to ask Him, if it is He Who cometh, or whether they must wait for another. What hast thou done, O excellent Baptist! Dost thou not know Him Whom thou preachedst, being thyself the precursor of this rising, as the morning star proclaims the coming sun? Thou wentest before Him like a torch. Thou pointedst Him out to the holy apostles, saying very plainly, "Behold the Lamb of God, Who taketh away the sin John i. 29.
"of the world!" Elsewhere also we heard Thee saying to the multitudes of the Jews, that "after me cometh the man who John i. 30.
"was before me, because He is before me. And I knew Him "not: but He Who sent me to baptize in water, He said "unto me, On Whom thou seest the Holy Ghost descend from "heaven, and remain upon Him, He it is Who baptizeth in "the Holy Ghost. And I saw, and bore witness, that This is "the Son of God." How then dost thou ask, if it is He that cometh? For thou saidst, "I saw and bore witness, that He "is the Son of God." But the blessed Baptist did not fail to recognise the Word of God Who had become man. Do not imagine so. Well and very clearly was he persuaded that He was He that cometh; but what He did was something wise and well-contrived, and fit in no slight degree to benefit his disciples. For they indeed, because they did not yet know Christ, inasmuch as His glory and all-excelling majesty was concealed from them, were even silently stung at His working miracles, and surpassing the Baptist in the greatness of the deeds wrought by Him. For on one occasion they even drew near to him, pining with envy and vexation, and with their heart still requiring to set free from Jewish maladies, and said to the blessed Baptist concerning Christ the universal Saviour, "Rabbi, He Who was with thee on the other side of "Jordan, to Whom thou bearest witness, He baptizeth, and "every man cometh to Him." For they did not wish any one else to baptize at all, and exalt himself against the honour of John. They learnt however from him the superiority of Christ's

glory, and the incomparable greatness of His splendour: for
John iii. 28. they heard him say in answer, "Ye are yourselves my wit-
"nesses that I said, that I am not the Christ, but that I
"have been sent before Him. He who hath the bride is
"the bridegroom: but the bridegroom's friend, who standeth
"and heareth his voice, joyfully rejoiceth because of the
"bridegroom's voice: this therefore, which is my joy, is com-
"plete. He must grow great, but I must be made small."
We do not however say that the blessed Baptist in any respect whatsoever decreased in dignity, himself of himself, during the time that Christ's glory was constantly receiving addition from those that believed on Him: but inasmuch as the blessed John continued in the measure of human nature:—for it was not possible for him ever to advance to any thing beyond:—but the incarnate Word, being in His nature God, and ineffably begotten of God the Father, advancing continually to His proper glory, was admired of all men; for this reason it was he said, "He must grow great, but I must be made small." For he who remains in exactly the same state seems to grow small, in comparison with one who is continually advancing. But that it was right that as being by nature God, He should surpass in might and glory human things, he explained to them saying:
John iii. 31. "He Who cometh from above is above all: and he who is of
"the earth, belongeth to the earth, and speaketh of the earth."
Who then is He Who cometh from above, and is above all as being God? Plainly the only-begotten Word of the Father, Who was in His likeness, and on an equality with Him: but for the love He had unto the world, humbled Himself to our estate. As being such therefore, He must necessarily surpass one who was of the earth: one, that is to say, numbered among the things of earth, and their like in nature, such as was the Baptist. For he was indeed praiseworthy in virtue, and incomparable in piety, and had attained to the perfection of all righteousness, and was honourable and worthy of admi-
Mat. xi. 11. ration: for the Lord bore him witness saying, "There hath
"not risen among the sons of women one greater than John
"the Baptist." But he was not from above; not of the Substance, I mean, that is set above all: rather he was from below, a son of earth, and one of us. Therefore, to return from this digression, as their heart was not free from Jewish mala-

dies, they tell the blessed Baptist of the Saviour's divine signs: and he, as thoroughly knowing Who it was That wrought the miracles, exulted indeed in himself, in seeing the Saviour's glory spread abroad: but to produce a firm and steadfast faith in Him, in those, who as yet were halting, nor thus far convinced that He is the Christ, he puts on the appearance of ignorance, and so sends to Him certain to ask Him, saying, "Art Thou He That cometh, or do we wait for another?" Cometh whither perhaps some will say: for there are men who think that we ought to understand something of this sort: —that as the Baptist was about before the precious cross to undergo death by the wickedness of Herod, and, so to speak, anticipate Christ's departure, and as His forerunner, precede His arrival in Hades, he asks whether He will come there also, to redeem those in darkness and the shadow of death, and entangled in inevitable bonds. But such an opinion is utterly to be rejected: for nowhere do we find that the Scripture inspired of God has declared that the divine Baptist preached beforehand to the spirits in Hades the coming of the Saviour. And this also we may truly say, that inasmuch as once for all he knew the whole effect of the dispensation in the flesh of the Only-begotten, he of course knew, in addition to the other particulars, that He will redeem those in Hades, and shine forth even upon them, as "by the grace of God tasting Heb. ii. 9.
"death for every man," that as Paul says, "He may be Lord Rom. xiv. 9.
"both of the dead and of the living."

What then does he wish to understand by asking, "Art "Thou He that cometh, or do we wait for another?" I said then, that he puts on the appearance of ignorance purposely, not so much that he might himself learn:—for as being the forerunner he knew the mystery:—but that his disciples might be convinced, how great is the Saviour's superiority, and that, as the word of the inspired Scripture had announced before, He is God, and the Lord That was to come. All the rest then were servants, sent before a master, preceding Him Who is beyond all, and preparing the way of the Lord, as it is written. Is. xl. 3.
By the holy prophets therefore the Saviour and Lord of all is called, "He that cometh." For the prophet David in a psalm declares: "Blessed be He That cometh in the Name of the Ps. cxviii. 26.
"Lord." And what means that expression "in the Name of

"the Lord?" It means in godlike glory, and lordship, and all transcending majesty. And this again he has signified in what

Ps. cxviii. 27. follows: "The Lord is God, and hath shone forth upon us." For Moses indeed came, and appeared in his season, and by his instrumentality the law was spoken to the Israelites: and then after him Jesus the son of Nun commanded the host, and then in order the blessed prophets. And they were indeed holy men, honourable beyond comparison, and endowed with a spiritual and all-excelling splendour: but no one of them shone forth upon the inhabitants of earth in the name of the Lord, in the glory that is of Godhead and dominion. But the only-begotten Word of God shone forth upon us as being in His nature and verily God and Lord. So God the Father

Habac.ii.3. named Him by the prophet Habakuk, thus saying; "Yet a "little He That cometh will come, and will not tarry." And again also by another prophet the only-begotten Word of God

Zech. ii. 10. thus speaketh: "Rejoice, and be glad, O daughter of Zion: "for behold! I come, and will lodge in the midst of thee, "saith the Lord. And many nations shall find refuge in the "Lord on that day; and I will be to them a God, and they "shall be to Me a people." And that this has come to pass, one may see by actual facts: for a multitude of nations has been caught in the net, and Christ is their God, and they are His people.

Having therefore taken from the inspired Scripture the name of "He That cometh," the divine Baptist sent certain of his friends to ask, "if He were He that cometh." And what follows? Inasmuch as Christ by nature and in truth is God, the purpose of John did not escape Him, but as well knowing the cause of his disciples' coming, He especially at that particular time began accomplishing divine miracles many times more numerous than those which He had hitherto wrought. For so the wise Evangelist has told us, saying, "In "that same hour He healed many of sicknessess and of "scourges, and of evil spirits: and gave sight to many that "were blind." Having then been made spectators and eye-witnesses of His greatness, and gathered into them a great admiration of His power and ability, they bring forward the question, and beg in John's name to be informed, whether He is He Who cometh. Here see I pray the beautiful art of the

Saviour's management. For He does not simply say, I am; though had He so spoken, it would have been true: but He rather leads them to the proof given by the works themselves, in order that having accepted faith in Him on good grounds, and being furnished with knowledge from what had been done, they might so return to him who sent them. "For go, He "says, tell John the things that ye have seen and heard." For ye have heard indeed, He says, that I have raised the dead by the all-powerful word, and by the touch of the hand: ye have seen also, while ye yourselves stood by, that those things that were spoken of old time by the holy prophets are accomplished: the blind see, the lame walk, the lepers are cleansed, and the dumb hear, and the dead arise, and the poor are preached unto. All these things the blessed prophets had before announced, as about in due time to be wrought by My hands. If then I bring to pass those things that were prophecied long before, and ye are yourselves spectators of them, return and tell those things which ye have seen with your own eyes accomplished by My might and ability, and which at various times the blessed prophets foretold. And then He added necessarily to these things; "And "blessed is he who is not offended in Me!" For the Jews indeed were offended, either as not knowing the depth of the mystery, or because they did not seek to know. For though the inspired Scripture announced beforehand, in every part of it, that the Word of God would humble Himself to emptiness, and be seen upon earth, plainly referring to when He was such as we are, and would justify by faith every thing under heaven, yet they stumbled against Him, and struck against the rock of offence, and fell, and were ground to powder. Is. viii. 14, and Rom. ix. 33.
For though they plainly saw Him invested with ineffable dignity and surpassing glory, by means of the wondrous deeds Luke xx. 18.
He wrought, they threw stones at Him and said: "Why dost John x. 33.
"Thou, being a man, make thyself God?" In answer to these things, Christ reproved the immeasurable infirmity of their intellect, and said; "If I do not the works of My Father, John x. 37.
"believe Me not: but if I do, then though ye believe not Me, "believe My works." Blessed therefore is he, who doth not stumble against Christ; that is, who believeth in Him.

And what the advantage is that is derived from this, and in

what way we are benefitted by attaining to faith in Him, every one knows: nothing however forbids our enumerating a few particulars. For first indeed we obtain the light of the true knowledge of God: and next, when by the aid of holy baptism we have washed away the stains of sin, being purified that we may serve Him purely, we are also made partakers of His divine nature, and gain Him to dwell within us by having the communion of the Holy Ghost. And we are made also sons of God, and win for ourselves brotherhood with Him Who by nature and verily is the Son. Moreover, in addition to these things, we are exalted to the inheritance of the saints, and dwell in bliss in the enjoyment of those blessings which are bestowed on those who love Him, and which the divine Paul
1 Cor. ii. 9. declares surpass understanding and description: "for eye hath "not seen, nor ear heard, and into the heart of man have not "entered the things that God hath prepared for them that "love Him." Of those may we also be thought worthy by the grace and love of Him Who giveth to every one bountifully all good things, even of Christ, by Whom and with Whom, to God the Father, be praise and dominion with the Holy Ghost, for ever and ever, Amen.[t]

[t] Mai from Cod. A. contains a few lines here and there not acknowledged by the Syriac, but apparently only intended to convey the general sense of the passages omitted; though even these may possibly be from other works of S. Cyril, as Niketas' acquaintance with them was evidently most complete, and instances will subsequently be pointed out of his having thus introduced single sentences into the body of the Commentary, though naturally such intrusions generally escape discovery. The subject of this sermon is again treated of by S. Cyril in his Thesaurus, c. xi.

SERMON XXXVIII.

And when the messengers of John had departed, He began to C. vii. 24–28.
speak unto the multitudes concerning John, What went ye out
into the wilderness to see? A reed, shaken with the wind?
But what went ye out to see? A man clad in soft gar- ἱματισμῷ
ments? Behold they who wear soft clothing, are in the ἐνδόξῳ καὶ τρυφῇ
abodes of kings. But what went ye out to see? A Pro- BGTs.
phet? Yea, I say unto you: and more than a prophet: om. καὶ τρυφῇ S.
for this is he of whom it is written, Behold I send My mes- om. γάρ BGTs.
senger before Thy face, to prepare Thy way before Thee. Mal. iii. 1.
Verily I say unto you, Among those born of women there ἀμὴν λέγω S.
is no one greater than John: but he who is least in the λέγω γάρ Gs.
kingdom of God is greater than he. λέγω B.
Ἰωάννου BS.

YE who thirst for the knowledge of the divine doctrines, προφήτης Ἰωάννου T.
open once again the treasure-house of your minds: satiate your- προφ. Ἰω.
selves with the sacred words: or rather, give way to no feeling τοῦ βαπτίστου Gs.
of satiety herein: for gluttony in things that tend to edification is a quality worth the gaining. Let us approach, then, the Saviour's words, not carelessly, and without due preparation, but with that attentiveness and vigilance which befits those who would learn. For so alone can those subjects for contemplation, which are difficult of comprehension, be rightly understood. Let us, therefore, ask of Christ that light, which He sends down upon the mind and heart, that thus being enabled correctly to understand the force of what is said, we may again admire the beautiful skill of the management. For He had been asked by the disciples of John, whether He is He that cometh? When then He had answered them in a suitable manner, and commanded them to return to him that sent them, He began to say unto the multitudes concerning him, "What "went ye out into the wilderness to see? a reed shaken by "the wind?" And what the instruction is which we gain from this, or what the end to which our Saviour's words have reference, how must it not be worth our while to inquire? Let us examine, therefore, the meaning of what is said: let us search

it as a treasure: let us spy into its secrets: and fixing our
1 Thes. v. 21. mind upon the profundity of the mystery, let us be like careful moneychangers,[u] proving every thing, as Scripture says.

There were then certain who prided themselves upon their performance of what was required by the law: the Scribes namely, and Pharisees, and others of their party; who were regarded according to their professions as exact observers of the law, and claimed on this score, that their heads should be adorned with honours. This too is the reason why they neither accepted faith in Christ, nor paid due honour to that mode of life which truly is praiseworthy and blameless: even that which is regulated by the commands of the Gospel. The purpose, therefore, of Christ the Saviour of all, was to shew them that the honours both of the religious and moral service that are by the law, were of small account, and not worthy of being attained to, or even perhaps absolutely nothing, and unavailing for edification: while the grace that is by faith in Him is the pledge of blessings worthy of admiration, and able to adorn with incomparable honour those that possess it. Many, then, as I said, were observers of the law, and greatly puffed up on this account: they even gave out that they had attained to the perfection of all that is praiseworthy, in the exact performance of the righteousness that consisted in shadows and types. In order, then, that, as I said, He might prove that those who believe in Him are better and superior to them, and that the glories of the followers of the law are evidently but small in comparison with the evangelic mode of life, He takes him who was the best of their whole class, but nevertheless was born of woman, I mean the blessed Baptist: and having affirmed that he is a prophet, or rather above the measure of the prophets, and that among those born of women no one had arisen greater than he in righteousness, that namely, which is by the law, He declares, that he who is small, who falls short, that is, of his measure, and is inferior to him in the righteousness that is by the law, is greater than he:—not greater, in legal righteousness, but in the kingdom of God, even in faith, and the excellencies which result from faith. For faith crowns those that receive it with glories that surpass the law. And this thou

[u] For this quotation, consult the note at the commencement of Serm. 39.

learnest, and wilt thyself affirm to be the case, when thou meetest with the words of the blessed Paul: for having declared himself to be free from blame in the righteousness that is by the law, he added forthwith, "But those things that were Phil. iii. 7.
"gain unto me, those I have counted loss for Christ's sake: "and do count them but dung, that I may win Christ: not "having my own righteousness which is by the law, but the "righteousness that is of the faith of Jesus Christ." And the Israelites he even considers deserving of great blame, thus saying: "For being ignorant of God's righteousness, that namely Rom. x. 3.
"which is by Christ, and seeking to establish their own; even "that which is by the law; they have not submitted them-"selves to the righteousness of God. For Christ is the com-"pletion of the law for righteousness unto every one that be-"lieveth." And again, when speaking of these things: "We, Gal. ii. 15.
"he says, who by nature are Jews, and not sinners of the "Gentiles, knowing that a man is not justified by the works "of the law, but by the faith of Jesus Christ, we also have be-"lieved in Jesus Christ, that we may be justified in Him." The being justified, therefore, by Christ, that is to say, by faith in Him, surpasses the glories of the righteousness that is by the law. For this reason the blessed Baptist is brought forward, as one who had attained the foremost place in legal righteousness, and to a praise so far incomparable. And yet even thus he is ranked as less than one who is least: "for "the least, He says, is greater than he in the kingdom of "God." But the kingdom of God signifies, as we affirm, the grace that is by faith, by means of which we are accounted worthy of every blessing, and of the possession of the rich gifts which come from above from God. For it frees us from all blame; and makes us to be the sons of God, partakers of the Holy Ghost, and heirs of a heavenly inheritance.

Having prefaced therefore thus much by way of preparation, and to explain the connection of the ideas, come now, and let us examine the actual words. As I have already said then, He exalts the divine Baptist to a great height, and crowns the Forerunner with surpassing honours purposely; that thou mayest the more thoroughly admire faith; as that which makes believers to have a grandeur far surpassing even that of men thus illustrious. He asks the Jews, then, saying,

"What went ye out into the wilderness to see? a reed shaken "by the wind?" Now He compares to a reed,—a thing tossed about, and, so to speak, reeling and shaken to and fro by the violence of the winds,—the man who lives in worldly honours and pleasures, and in the grandeur of temporal sovereignty. For there is nothing stable or firm or unshaken with such persons, but things change frequently in an unexpected manner, and to that which they did not anticipate, and their prosperity lightly
1 Pet. i. 24. passes away. For true it is, that "all flesh is grass, and all "the glory of man as the flower of grass: the grass withereth, "and the flower falleth." Did ye then, He says, go out into the desert to see a man like a reed? This, however, possibly he is not, but of a different character; one of those who live in pleasures, and are wont to be clad in beautiful garments, and value childish honour. And yet one does not see persons such as these dwelling in the desert, but at the courts of kings: and as for the blessed Baptist's raiment, it was of camel's hair, and a leathern girdle upon his loins.

What then did ye go out to see? Perhaps ye say, A Prophet. Yea, I also say as well as you. For he is a saint and a prophet: nay, he even surpasses the dignity of a prophet; for not only did he announce before that I am coming, but pointed
John i. 29. Me out close at hand, saying? "Behold the Lamb of God, "That beareth the sin of the world." Moreover, he was tes-
Mal. iii. 1. tified of by the prophet's voice, "as sent before My face, to "prepare the way before Me." And I bear him witness that there hath not arisen among those born of women one greater than he: but he that is least—in the life I mean according to the law—in the kingdom of God is greater than he. How and in what manner? [x] In that the blessed John, together with as

[x] The passage in Mai, p. 213, from B. f. 72. agrees, as far as it goes, with the Syriac. It is preceded, however, by two passages, the second of which from B. f. 71. is much too rhetorical to be really S. Cyril's, and is given by Cramer anonymously, following one taken from Titus of Bostra, whose style it much more resembles. It explains, however, more fully what Cyril very shortly refers to, viz. that John was more honourable than the prophets, as being himself the object of prophecy: and guards against a misinterpretation of the word *angel* in the prediction, "Behold I send My angel before Thy "face." The other passage from A. 118. has the appearance of being a summary of S. Cyril's argument respecting John being the greatest of those born of women, though it includes new matter in an important

many as preceded him, was born of woman: but they who have received the faith, are no more called the sons of women, but as the wise Evangelist said, "are born of God." "For to John i. 12.
"all, he says, who received Him, that is, Christ, He gave "power to become the sons of God, even to them who believe "on His Name: who have been born, not of blood, nor of the "will of the flesh, nor of the will of man, but of God." For we have been born again to the adoption of the sons, "not of 1 Pet. i. 23.
"corruptible seed," but, as Scripture saith, "by the living and "abiding Word of God." Those then who are not of corruptible seed, but, on the contrary, have been born of God, are superior to any one born of woman.

There is also another respect in which they surpass those born of women. For they have earthly fathers: but we Him Who is above in heaven. For we have received this also of Christ, Who calleth us to the adoption of sons and brotherhood with Him. For He has said, "Ye shall not call any one on Mat. xxiii.
"earth father: for One is your Father, Who is in heaven. 9. Mat. xxiii.
"But ye, all of you, are brethren." And most wise Paul 8.
gives us surety of this, writing as follows: "For because ye Gal. iv. 6.
"are sons, God hath sent the Spirit of His Son into your "hearts, calling Father, our Father." For when Christ rose, and spoiled hell, the spirit of adoption was then given to them that believed on Him, and first of all to the holy disciples; for "He breathed upon them, saying, Receive ye the Holy Ghost. John xx.
"If ye remit the sins of any, they are remitted them; and if 22.
"ye retain the sins of any, they are retained." For inasmuch as they have become partakers of the divine nature, by being richly endowed with that lordly and all-governing Spirit; therefore He has also given them the godlike power of remitting the sins of whomsoever they will, and of retaining those

interpretation of Luke xvii. 21.: to the effect that "the kingdom of "heaven signifies the gift of the "Holy Ghost," according to the words, "The kingdom of heaven is "within you." Soon after this quotation it runs into the Syriac, at the sentence with which B. 72. ends, with some verbal differences. This sentence will be found in my translation at the commencement of the paragraph in page 148: "Even "though, therefore, we be inferior to them, &c." But soon afterwards it diverges again to explain more fully than the Syriac does, that our Lord's words that from the days of John the kingdom of heaven is taken by force, would not justify the conclusion, that the saints of the old dispensation did not gain admission therein.

of all others. But that previously to the resurrection of Christ from the dead, and His ascent to heaven, there was not among men the spirit of adoption, the most wise Evangelist John
John vii. 39. makes plain where he says: "For the Spirit was not as yet: "because that Jesus was not yet glorified." And yet certainly, how can the Spirit be unequal in eternity to God the Father, and the Son? And when did He not exist, Who is before all? For He is equal in substance to the Father, and the Son. "But inasmuch as Christ, he says, was not yet glo-"rified," that is to say, had not yet risen from the dead, and ascended to heaven, the spirit of adoption did not as yet exist for men. But when the Only-begotten Word of God ascended up into heaven, He sent down for us in His stead the Comforter, Who is in us by Him. And this He taught us, thus
John xvi. 7. saying: "It is expedient for you that I go away: for if I go "not away, the Comforter will not come unto you: but when "I have departed, I will send Him unto you."

Even though, therefore, we be inferior to them who have fulfilled the righteousness that is by the law: inferior, I mean, in righteousness of life, yet are we who have received faith in Him endowed with greater privileges. We must, however, bear in mind, that although the blessed Baptist was thus great in virtue, yet he plainly confessed that he stood in need of holy baptism: for he somewhere said, speaking to Christ, the Sa-
Mat. iii. 14. viour of us all, "I have need to be baptized of Thee." But he would have had no need of holy baptism, nor have requested leave to have it granted him, had there not been in it something more and better, than the righteousness that is by the law.

Christ therefore does not contend against the honours of the saints; nor is it His purpose to diminish and strip of their renown those holy men who had before attained to victory: but as I said, it rather is to prove that the Gospel mode of life is superior to the legal worship, and to crown with surpassing honours the glory of faith, that we all may believe in Him. For so we enter by Him, and with Him, into the kingdom of heaven: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON XXXIX.

To what therefore shall I liken the men of this generation, and to what are they like? They are like to children sitting in the market-place, and calling one to another, and saying, We have played unto you, and ye have not danced: we have wailed unto you, and ye have not wept. For John the Baptist came, neither eating bread, nor drinking wine, and ye say, that he hath a devil. The Son of man came eating and drinking: and ye say, Behold a man gluttonous, and a wine drinker: a friend of publicans and sinners. And wisdom is justified of her children. C. vii. 31–35. add. πάντων BGTs.

THOSE who have a sound mind examine everything, rejecting the false, but receiving and praising that which is without blame. And such the wise Paul also requires us to be, where writing he said: "[y] Be ye wise money-changers; prove all 1 Thes. v. 21.

[y] Concerning this quotation, which very frequently is met with in S. Cyril, three different opinions have been held: 1°. that of Archbp. Usher, who contended that it belonged to some apocryphal Gospel, as that of the Hebrews: 2°. that of Crojus, who considered that it was collected by the Fathers from Christ's parable of the Talents: and 3°. that of Sylburgius, who referred it to St. Paul's Epistle to the Thessalonians, I. v. 21. That the last alone is true, the Syriac here goes far to prove, quoting it expressly from St. Paul, as also do S. Cyril's Greek remains, as his Commentary on Is. iii., on Joh. vii. 12., &c. In the previous Sermon also the quotation has already occurred, coupled with a portion of the same text, "prove all things." And Tischendorf gives it as a different reading of the passage in Thes. from Chrysostom, Theodoret, (sæc. v.), Ambrosiaster, (sæc. iii. vel iv.), and Œcumenius, (sæc. xi.) The patristic authority for this opinion is, however, really far greater, as it occurs frequently in their works, in connection with the two other main portions of St. Paul's command. Thus Basil the Great (sæc. iv.), in his homily on the beginning of the book of Proverbs, says: ὡς δόκιμος τραπεζίτης, τὸ μὲν δόκιμον καθέξει, ἀπὸ δὲ παντὸς εἴδους πονηροῦ ἀφέξεται. And Athanasius, Hom. in Mat. xxi. 8. ὡς δόκιμοι τραπεζῖται τὸ καλὸν ἐκλεξώμεθα, ἀπὸ παντὸς εἴδους πονηροῦ ἀπεχόμενοι. And similar quotations might be multiplied indefinitely. On the contrary, however, Origen, in the Latin version of his Commentary in Johannem, and Jerome, Ep. ad Minerium, quote it as a saying of our Lord's: there can, however, be little doubt

"things, and hold that which is good: abstain from every evil "kind." We therefore also, as I said, must closely examine with the discerning eye of the mind whatever is done, and search into the nature of actions, that so we may approve of that which is without blame, while we reject that which is counterfeit. But if, making no distinctions, we run the risk of passing an evil sentence upon things highly praiseworthy: and of deeming that which is evil fit for commendation and ap-
Is. v. 20. plause, the prophet's words will apply to us: "Woe unto them "that call evil good, and good evil: who call bitter sweet, and "sweet bitter: who put light for darkness, and darkness for "light." Such was the character of the Israelites, and especially of those whose lot it was to be their chiefs, the Scribes namely and Pharisees: of whom Christ said, "To what shall I "liken the men of this generation? and so on."

There was perchance a sort of game among the Jewish children, something of this kind. A troop of youths was divided into two parts: who, making sport of the confusion in the world, and the uneven course of its affairs, and the painful and rapid change from one extreme to the other, played some of them on instruments of music: while the rest wailed. But neither did the mourners share the merriment of those who were playing music and rejoicing: nor again did those with the instruments of music join in the sorrow of those who were weeping: and finally, they reproached one another with their want of sympathy, so to speak, and absence of affection. For the one party would say, "We have played unto you, and "ye have not danced:" to which the others would rejoin, "We have wailed unto you, and ye have not wept." Christ declares, therefore, that both the Jewish populace, and their rulers, were in some such state of feeling as this;[z] "For John

that the majority of the Fathers of the fourth and fifth centuries regarded it as a genuine portion of St. Paul's Epistle, though probably it was not extant in many of the MSS., and so was occasionally quoted as a saying attributed by tradition to our Lord.

[z] A passage follows in Mai from B. f. 73, interpreting the mourners by the prophets, and the players by the Apostles, the predictions of the former being generally of woe and punishment, while the latter proclaimed "the grace of repentance." As alien both to the general tenor of the Commentary, and the closeness with which S. Cyril confines himself to the text, it is most probably an interpolation.

" came, He says, neither eating bread nor drinking wine, and " they say, that he hath a devil: the Son of man came eating " and drinking; and they say, Behold! a man gluttonous, and " a wine drinker, a friend of publicans and sinners." By what then wilt thou be won unto the faith, O foolish Pharisee, when thou thus blamest all things indifferently, nor countest anything worthy of thy praise? The blessed Baptist was the forerunner of the Saviour, saying, " Repent ye, for the kingdom Mat. iii. 2.
" of God is at hand." For he was a man fit to win confidence, and able to persuade, as having even from them the testimony that his life was noble, and worthy of admiration. For he dwelt in the deserts, clad in poor and rough clothing, and scarcely allaying the necessities of the body with locusts and wild honey. Thou wentest out to see him as one who was holy, and had attained to the perfection of all virtue. And dost thou venture afterwards to speak ill of such a one? of one who ought rather to be counted worthy of all admiration? Dost thou say that he hath a devil, who by fastings is mortifying the law of sin that lurks in our fleshly members, and wars Rom. vii.
against the law of our mind? What is greater than a life of 23.
abstinence? For the very fact of being able to rebuke wisely those pleasures that lead to evil, and to cast over them as a bridle the laboriousness of a life of abstinence, how is not this a great and excellent thing! The blessed Baptist was entirely[a] devoted to piety unto Christ: nor was there in him the very slightest regard either for fleshly lusts, or for the things of this world. Having altogether abandoned, therefore, the vain and unprofitable distractions of this world, he laboured at one, and that a very urgent task, of blamelessly fulfilling the ministry entrusted to him. For he was commanded to preach, saying: " Prepare ye the way of the Lord." Tell me, dost thou think Is. xl. 3.
that this man hath a devil?—one over whom the tyranny of Satan had no power; who was the captive of no evil lusts; who had overleapt the pitfalls of the base love of the flesh; who had commanded the herds of demons to be still, and manfully resisted their attacks. For verily he could not have attained to this glory and virtue but through Christ, Who is ex-

[a] Mai, who has part of this passage, reads, ὁδὸς ἦν ὁ μακάριος Βαπτιστὴς τῆς εἰς Χριστὸν εὐσεβείας, for which the Syriac has ὅλος.

alted above Satan, who tempts and gnashes his teeth at the prosperity of the saints. Art thou not ashamed, then, of slandering one who had attained to so great patience and endurance, and had wound chaplets of manly virtue round his head? Hast thou whetted thy tongue even at him, and ventured basely to calumniate him, by affirming that he is a madman, and contemptible, and not in his right mind?

Let us, then, see what[b] is on the other side, and which seems, as it were, to follow a different course from the Baptist's conduct. Christ was not in the wilderness, but rather made the city His habitation in company with the holy Apostles: He did not eat locusts and wild honey: His clothing was not of camel's hair, nor had He a leathern girdle upon his loins. His mode of life rather was such as is usual in towns, with no such hardness in it as that practised by the holy Baptist. Dost thou, then, praise Him at least? Dost thou approve of His easiness of approach, and His freely mixing with others, and entire carelessness about His diet? By no means. Thy censoriousness extended even unto Christ: for thou saidst, "Behold a man "gluttonous, and drinking wine! a friend of publicans and "sinners!" Because thou hast occasionally seen Jesus faring luxuriously, does He appear to thee a drinker of wine, and a carouser, and gluttonous? How canst thou prove this? For when once upon a time Mary and Martha received Him at Bethany, and one of them was distracted with overmuch service, Christ is seen preventing excess, and reducing us to a
Luke x. 41. bare sufficiency. For He said, "Martha, Martha: thou art "careful, and hurried about many things: but few things are
Sic etiam B. "required, or one." And such He was constantly and everywhere.

But dost thou accuse Him because He went about with publicans and sinners? And is this the cause of thine offence? But what detriment can it be imagined that Christ suffered, from His willingness to be with sinners? He was not liable at all to be taken by their sins, being entirely beyond the reach
John xiv. 30. of fault. He even said, at one time: "The prince of this "world cometh, and will find[c] nothing in Me?" at another,

[b] Mai reads in the masc. τὸν ἕτερον ὃς, κ. τ. λ. "Him Who is on the "other side, &c."

[c] The Syriac may either represent εὑρήσει, which is Griesbach's reading, supported by Athanasius,

again: "Who of you rebuketh Me because of sin?" He could in no respect therefore be contaminated by being with sinners. John viii. 46.

But thou sayest, the law of Moses commanded that "we "should not hold converse with the wicked." Let us, however, study the object of the law: let us see for what cause it forbade the Israelites holding intercourse with the wicked, and mingling with the deceivers. Now the truth most certainly is, that the law of Moses ordained these things, not so much that thou mightest vaunt thyself over others, and make the commandment a reason for boasting; but rather, because thy mind is weak, and readily drawn aside into folly, and because thy heart runs willingly after evil pleasures, it would free thee from the wish to be with those whose life is culpable, lest thou shouldst become like them in mind, and foolishly be caught in their snare. "For evil communications corrupt good "manners." Thou receivedst the commandment therefore as a safeguard for thy infirmity. For if thou hadst been established in virtue, and thy mind steadfast in the fear of God, the law would not have hindered thee from holding useful intercourse with those who were weak, in order that they might become imitators of thy piety, and learn to emulate thy doings: that walking in the steps of thy zeal, they might advance to that which is more excellent. Conceive, therefore, no proud imaginings, since, even in the commandment of Moses, thou art accused of infirmity. Thou blamest Christ for going about with sinners and publicans. Is it because thou art afraid lest He should suffer from their contamination? Tell me, then, dost thou imagine that He also shares thy frailness? Art thou entirely ignorant of the mysteries respecting Him? That the Word being God was with us: that is, was incarnate for our sakes? That the Father sent Him "not to condemn the world, "but that the world through Him might be saved." Now it belongs to one who condemns, to avoid the company of such as are still in their sins: but it is the part of him who wishes to save to be with them, and admonish them, and prevail upon them to change from their disgraceful courses, and instead of

Ex. xxiii. 32.

1 Cor. xv. 33.

John iii. 17.

Theodoret, and others, and by Cyril himself elsewhere; or εὑρίσκει, which also has considerable patristic authority.

the path of wickedness, to choose the way that leadeth to
Luke v. 32. eternal life. "He came not to call the righteous, but sinners,
Luke v. 31. "to repentance." And as He said Himself, "They that are "whole need not a Physician: but they that are sick." Why therefore dost thou blame Him for loving man so well, and find fault with His godlike gentleness? Why reproach Him for being kind to us, and healing our sickness? And yet every body praises physicians, not when they avoid those who are sick, but when they are constantly with them, and by the resources of their art bring them gradually back to sound health. And why then, since Jesus is the Physician of souls and spirits, dost thou blame Him for saving sinners? He could sustain no pollution, even though He ate with sinners: for yon bright sun sheds its radiance upon, and visits every thing under heaven: it chances, then, that impurities also are found lying exposed to it: but that which pours down this radiance is not in the least defiled, even though it shed it on matters so abominable.[d] Our Lord Jesus Christ is the Sun of Righteousness: a wicked man, then, in no way whatsoever defiles Him, though close at His side, and eating with Him.

And thus much, then, we have said respecting Christ the Saviour of us all. It is not, however, perhaps unlikely, that some may object, and say; 'Does not also the new and saving 'preaching of the Gospel plainly command us to withdraw 'from the communications of impure men? For most wise
1 Cor. v. 9. 'Paul also wrote to some: "I have written unto you in the '"epistle, that ye hold no intercourse with fornicators: If any '"one called a brother be a fornicator, or a drunkard, or co- '"vetous, or an extortioner, or idolater: with such a one no '"not to eat." It had been fitting, therefore, for Christ to 'have been the type to us of this behaviour.' Thou hast missed thy measure, my beloved! Thou wishest to vie with

[d] S. Cyril uses a similar metaphor in his 15th paschal homily, to shew that the divine nature of our Lord suffered no corruption by its union with the human nature. (Ed. Aub. V. pt. 2. 205.) "The sun retains its brightness untarnished, "even though it shed its rays upon "mud and slime: how, then, could "the divine nature, which is incorruptible, and liable to no change "or injury, sustain harm by consorting with the inferior? Would "it not rather overpower the inferior nature, and, illuminating it "with its own excellencies, elevate "it to something incomparably "better?"

thy Master's sovereign dignity: Thou catchest at that which is above thy nature. Consider the infirmity of thy mind. Christ was God: but thou art a man, tyrannized over by fleshly pleasures, with a mind easily beguiled into error, and readily made the prey of sins. If, however, thou feelest confident of thy ability manfully to maintain a blameless course of conduct, and also to admonish others, there is nothing to hinder even thee from wishing to be with the wicked and sin-loving. For often the admonitions of spiritually-minded[e] men have profited those who are in sin. If, on the contrary, thou thyself art scarcely saved, even when keeping far away from the company of the evil, maintain thy carefulness in this respect. Call to thy remembrance the writer of the book of
Proverbs, who says; "He that walketh with the wise, shall Prov. xiii.
"become wise: but he who walketh with fools, shall become 20.
"known." And again, "He that toucheth pitch shall be de- Ecclus.
"filed." And again also the blessed David: "With the holy, xiii. 1. Ps. xviii. 25.
"thou wilt become holy; and with the pure, thou wilt become "pure: with the elect, thou wilt become elect; and with the
"crooked, thou wilt be made crooked." In order, then, "that Prov. vi. 5.
"thou mayest be delivered like a roe from the nets," flee from wicked men; keep apart from those who cannot be restrained from pollution; and supplicate Christ to purify thy corruptions, or rather all thy human weaknesses. For the Word that came from God is God, even though He became flesh, that is, man: by Whom and with Whom to God the Father, be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

[e] The Grammar shews that the construction of ܕܢܦܫܢܝܐ is as I have taken it; for if it belonged to "those in sin," it would be ܠܢܦܫܢܝܐ, otherwise its meaning, like that of the Greek ψυχικὸς, is generally an inferior one, "belonging to the soul," and therefore placed by St. James, c. iii. 15., half way between the earth, which is neither good nor evil, and the devil, who is evil only. Here, however, it seems used as equivalent to spiritual.

SERMON XL.

C. vii. 36–50. *And a certain Pharisee desired Him to eat with him.*
And having entered the Pharisee's house, He reclined at his
ἐν τῇ πόλει ἁμαρτωλός BGTs. *table. And, behold, a woman who was a sinner in the city,*
when she knew that He was reclining at table in the Phari-
ἁμ. ἐν τῇ π. S. *see's house, brought an alabaster box of ointment, and stood*
καὶ ante, κλαίουσα S. *behind Him at His feet, and, weeping, began to wash His*
feet with tears, and wiped them with the hair of her head,
and kissed His feet, and anointed them with ointment. When
om. λέγων, S. *the Pharisee who had bidden Him saw it, he said in himself,*
If this were a prophet, He would have known who and of
what sort the woman is who toucheth Him, that she is a
sinner. And Jesus answered and said unto him, Simon, I
ἔφη S. *have somewhat to say unto thee. And he said, Teacher, say*
add. λέγει αὐτῷ S. *on. He saith to him; A certain money-lender had two*
debtors; the one owed five hundred denarii, the other fifty:
om. δὲ BT. *and when they could not repay, he forgave them both. Which*
add. εἰπέ Gs. om. δὲ BT. *therefore of them will love him most? and Simon answered*
and said, I suppose he that had most forgiven him. And He
said to him, Thou hast rightly judged. And turning to the
woman He said to Simon, Thou seest this woman. I entered
ὕδωρ μοι BT. *into thine house: thou gavest no water for My feet; but she*
θριξὶ τῆς κεφαλῆς αὐτῆς, s. *hath washed My feet with tears, and wiped them with her*
hair. Thou gavest Me no kiss, but she from the time I came in
hath not ceased kissing My feet. My head with oil thou
didst not anoint; but she hath anointed My feet with oint-
ment. For this reason, I tell thee, her many sins are for-
given her, because she hath loved much: but he to whom
καὶ ὀλ. ἀγαπᾷ B. *little is forgiven, loveth little. And He said unto her, Thy*
add. σοι S. *sins are forgiven thee. And those who were reclining with*
Him at table began to say in themselves, Who is This That
forgiveth sins also? But He said to the woman, Thy faith
hath made thee live: go in peace.

Ps. xlvii. 1. "ALL ye people, clap your hands, and praise God with "the voice of thanksgiving." And what is the cause of the festival? It is that the Saviour hath newly constructed for us a way of salvation, untrodden by them of old time.

For the law, which the all-wise Moses ordained, was for the reproof of sin, and the condemnation of offences: but it justified absolutely no one. For the very wise Paul writes, "Whosoever rejected the law of Moses, was put Heb. x. 28.
"to death without mercy at the mouth of two or three "witnesses." But our Lord Jesus Christ, having removed the curse of the law, and proved the commandment which condemns to be powerless and inoperative, became our merciful High Priest, according to the words of the blessed Paul. Heb. ii. 17.
For He justifies the wicked by faith, and sets free those held captive by their sins. And this He proclaimed to us by one of the holy prophets, saying, "In those days, and at that time, Jer. l. 20.
"saith the Lord, they shall seek for the sin of Israel, and "there shall be none: and for the sin of Judah, and thou "shalt not find it: for I will be merciful to those that have "been left in the land, saith the Lord." But lo! the fulfilment of the promise came to pass for us at the time of His Incarnation, as we are assured by the purport of the holy Gospels. For he was invited by one of the Pharisees, and being kind and loving unto man, and "willing that all men should be 1 Tim. ii. 4.
"saved, and come to the knowledge of the truth," He consented, and granted the favour to him who requested it. And having entered, He reclined at table: and immediately there entered a woman defiled with filthy lewdness: who, like one scarcely roused from wine and intoxication, and made sensible of the guilt of her transgressions, offered supplication unto Christ, as able to cleanse her, and deliver her from all fault, and free her from her former sins, as "not remem- Heb. viii. 12.
"bering iniquities." And this she did, washing His feet with tears, and anointing them with ointment, and wiping them with her hair. Thus a woman, who beforetime had been lewd, and guilty of sensuality, a sin difficult to wash away, missed not the path of salvation: for she fled for refuge to Him Who knoweth how to save, and is able to raise from the depths of impurity.

She then failed not in her purpose. But the foolish Pharisee, the blessed Evangelist tells us, was offended, and said within himself, "If this were a prophet, He would have known "who and of what sort the woman is that toucheth Him, "that she is a sinner." The Pharisee therefore was boastful,

and utterly without understanding. For it was his duty rather to regulate his own life, and earnestly adorn it by all virtuous pursuits; and not to pass sentence upon the infirm, and condemn others. But we affirm of him, that having been brought up in the customs of the law, he gave too wide an influence to its institutions, and required the Legislator Himself to be subject to the commandments of Moses. For the law commanded the holy to keep apart from the impure: and God also blamed those whose lot it was to be the chiefs of the congregation of the Jews, for their unwillingness in this respect. For He thus spake by one of the holy prophets: "they "make no distinction between the holy and the profane." But Christ arose for us, not to subject our state to the curses that are by the law, but to redeem those subject to sin by a mercy superior to the law. For the law was instituted "because of "transgressions," as Scripture declares, "that every mouth "might be stopped, and all the world become guilty before "God, because by the works of the law no flesh is justified." For there was no one so far advanced in virtue, spiritual virtue I mean, as to be able to fulfil all that had been commanded, and that blamelessly. But the grace that is by Christ justifieth, because, doing away with the condemnation of the law, it frees us by means of faith.

Ez. xxii. 26.

Gal. iii. 19.

Rom. iii. 19.

That proud and foolish Pharisee therefore did not even deem Jesus to have attained to the measure of a prophet: but He made the woman's tears an opportunity for clearly instructing him in the mystery. For He taught the Pharisee, and all who were assembled there, that the Word being God, "came into the world in our likeness, not to "condemn the world, but that the world might be saved by "Him." He came that He might forgive the debtors much and little, and shew mercy upon small and great, that there might be no one whatsoever who did not participate in His goodness. And as a pledge and plain example of His grace, He freed that unchaste woman from her many iniquities by saying, "Thy sins are forgiven thee." Worthy indeed of God is a declaration such as this! It is a word joined with supreme authority. For since the law condemned those that were in sin, who, I ask, was able to declare things above the law, except Him only Who ordained it? Immediately therefore He

John iii. 17.

both set the woman free, and directed the attention of that Pharisee, and those who were dining with him, to more excellent things: for they learned that the Word being God, was not as one of the prophets, but rather far beyond the measure of humanity, even though He became man. And one may say to him who invited Him, Thou was trained up, O Pharisee, in the sacred Scriptures; thou knowest I suppose of course the commands given by most wise Moses: thou hast examined the words of the holy prophets: Who then is This That walking in a path contrary to the sacred commands, hath delivered from guilt? Who That hath pronounced them free who have boldly broken the things ordained? Recognise therefore by the facts themselves One superior to the prophets and the law: remember that one of the holy prophets proclaimed these things in old time of Him, and said, "They Mic. vii. 17.
"shall be in wonder at our God, and shall be afraid of Thee. "Who is a God like unto Thee, That forgiveth the transgressions, and passeth over the iniquities of the remnant of "His inheritance, nor retaineth His anger unto the end, because He willeth mercy?"

Those therefore who were at meat with the Pharisee, were astonished and wondered at seeing Christ the Saviour of all possessed of such godlike supremacy, and using expressions above the right of man. For they said, "Who is This That "forgiveth sins also?" Dost thou wish me to tell thee Who He is? He Who is in the bosom of God the Father, and was begotten of Him by nature: by Whom every thing was brought into being: Who possesses supreme sovereignty, and is worshipped by every thing in heaven and in earth. He submitted Himself to our estate, and became our High Priest, in order that He might present us unto God, pure and clean, Col. i. 22.
having put off the ill savour of sin, and having Him instead in us as a sweet savour. For, as most wise Paul writes, "We are "a sweet savour of Christ unto God." This is He Who spake 2 Cor. ii. 15.
by the voice of the prophet Ezechiel, "And I will be to you a Ez. xxxvi.
"God, and I will save you from all your uncleannesses." See 28, 29.
therefore, that the actual accomplishment agreed with what had before been promised by the holy prophets. Acknowledge Him as God—Him so gentle and loving unto men. Seize upon the way of salvation: flee from the law that killeth: accept

2 Cor. iii. 6. the faith which is above the law. For it is written, "That "which is written killeth," even the law: "but the spirit "giveth life," even the spiritual purification that is in Christ. Satan had bound the inhabitants of earth with the cords of sin: Christ has loosed them; He has made us free, has abolished the tyranny of sin, has driven away the accuser of our
Ps. cvii. 42. infirmities; and the Scripture is fulfilled, that "all iniquity
Rom. viii. 33. "shall stop its mouth;" "for it is God That justifieth: Who is "he that condemneth?" This the divine Psalmist also prayed might be accomplished, when thus addressing Christ the
Ps. civ. 35. Saviour of all. "Let sinners perish from off the earth: and the "wicked, so that they may not be found." For verily we must not say of one clothed with the Spirit, that he curseth those who are infirm and sinful:—for it is not fitting for the saints to curse any:—but rather that he prays this of God. For before the coming of the Saviour we all were in sin: there was no one who acknowledged Him Who by nature and verily is God.
Rom. iii. 12. "There was no one doing good, no not one; but they all had "turned aside together, and become reprobate." But because
Phil. ii. 7. the Only-begotten submitted Himself to emptiness, and became flesh, and was made man, sinners have perished, and exist no longer. For the dwellers upon earth have been justified by faith, have washed away the pollution of sin by holy baptism, have been made partakers of the Holy Ghost, have sprung out of the hand of the enemy; and having bidden as it were the hosts of devils to depart, dwell under the yoke of Christ.

Christ's gifts therefore raise men to a hope long looked for, and to a most dear joy. The woman who was guilty of many impurities, and deserving of blame for most disgraceful deeds, was justified, that we also may have confidence that Christ certainly will have mercy upon us, when He sees us hastening to Him, and endeavouring to escape from the pitfalls of wickedness. Let us too stand before Him: let us shed the tears of repentance: let us anoint Him with ointment: for the tears of him that repenteth are a sweet savour to God. Call him to
Joel i. 5. mind who saith, "Awake, they who are drunken with wine: "weep and howl all they who drink wine to drunkenness." For Satan intoxicates the heart, and agitates the mind by wicked pleasure, leading men down to the pollutions of sensuality. But while there is time, let us awake; and as most

wise Paul says, "Let us not be constantly engaged in revels Rom. xiii. 13.
"and drunkenness, nor in chambering and wantonness; but "rather let us work what is good: for we are not of the night, "nor of darkness, but children of light and of the day. Let "us therefore cast off the works of darkness, and clothe our- "selves with the works of light." Be not troubled when thou meditatest upon the greatness of thy former sins: but rather know, that still greater is the grace that justifieth the sinner, and absolveth the wicked.

Faith then in Christ is found to be the pledge to us of these great blessings: for it is the way that leadeth unto life: that bids us go to the mansions that are above: that raises us to the inheritance of the saints: that makes us members of the kingdom of Christ: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON XLI.

C. viii. 4-8. *And when a large multitude was gathered together, and some of every city were come to Him, He spake by a parable. The Sower went out to sow his seed; and as he sowed, some fell by the way side, and was trampled upon, and the birds of heaven devoured it. And other fell upon the rock, and when it had sprung up, it withered away because it had no moisture. And other fell among the thorns, and the thorns grew up with it, and choked it. And other fell upon the good ground, and it grew up, and brought forth fruit a hundredfold. While saying these things He cried out, He that hath ears to hear let him hear.*

ὃ μὲν ἔπεσεν B. ὃ μὲν ἐπ. GTSs. αὐτά B. αὐτό GTSs.

THE blessed prophets have spoken to us in manifold ways respecting Christ the Saviour of us all. For some proclaimed Him as a Light that was to come: and others as One of royal rank and greatness. For one of them even says, "Blessed is "he who hath seed in Zion, and kinsmen in Jerusalem: for "lo! her just king shall reign, and princes shall bear rule "with judgment. And That Man shall be One That hideth "His words." For the word of the Saviour is constantly, so to speak, hidden. So also the blessed Psalmist has brought Him before us saying, "I will open My mouth in parables." See therefore that that which was spoken by Him in old time has come to pass. For a large multitude was assembled round Him of people from all Judæa, and He spake to them in parables. But inasmuch as they were not worthy to learn the mysteries of the kingdom of heaven, the word was wrapt for them in darkness: for they had killed the holy prophets, and being guilty of much blood of the righteous, heard themselves thus plainly addressed: "Which of the prophets have not "your fathers killed?" And again, "O Jerusalem, Jerusalem, "that killeth the prophets, and stoneth them that are sent unto "her; how often would I have gathered thy children, as a "hen gathereth her chickens under her wings, and ye would "not. Behold your house is left unto you[f]."

Is. xxxi. 9. xxxii. 1. Ps. lxxviii. 2. Acts vii. 52. Luke xiii. 34.

[f] Ἔρημος, *desolate*, though retained by both the Peshito and Philoxenian versions, and our own textus receptus, is most probably an

But their wicked acts did not extend merely to the holy prophets, but even mounted up to Him Who is Lord of the prophets: that is Christ. For being insolent, and setting up against Him, so to speak, their haughty neck, they gave not the slightest heed to the duty of receiving faith in Him: and even wickedly resisted His public teaching, and rebuked those who wished to be constantly with Him, and thirsted for His instruction, impiously saying, "He hath a devil and is mad: John x. 20.
why hear ye Him?" To them therefore it was not granted to know the mysteries of the kingdom of heaven, but rather unto us, who are more ready to embrace the faith. For He hath given unto us, as being perfect wisdom, the ability "to un- Prov. i. 6.
"derstand parables, and the dark saying, the words of the "wise, and their riddles." For parables we may say are the images not of visible objects, but rather of those cognizable by the intellect and spiritual. For that which it is impossible to see with the eyes of the body, the parable points out unto the eyes of the mind, beautifully shaping out the subtilty of things intellectual, by means of the things of sense, and which are as it were palpable to the touch[g]. Let us see therefore what benefit the Saviour's word weaves for us.

The Sower, He says, went out to "sow his seed, and so "forth." Concerning whom then did He thus speak? Evidently concerning Himself. For He verily is the Sower of all that is good, and we are His husbandry: and by Him and from Him is the whole harvest of spiritual fruits. And this He taught us when saying, "Without Me ye can do nothing." John xv. 5.

In the imaginations therefore of the mind, see, I pray, a husbandman walking along, and everywhere casting seed in the fields: of which some falls on the pathways, and some on the rocks; and some on thorny places: and again some on good, that is, on fertile ground. That however on the path-

interpolation from Mat. xxiii. 38, and is rejected in all modern edd. In Mat. it is retained by all except Lachmann, who follows B. The A.V. follows the Vulgate in the mistranslation, "sent unto thee."

[g] The Syrians confine the word parable to those allegories in which the actors are rational beings, as that of the ten virgins, of the unjust steward, &c. This of the sower, the tares, &c., they call ܡܬܠܐ, 'similitudes.' Here, however, the translator adopts the Greek usage.

ways was snatched away: and that on the rocks, when it had just sprouted, and scarcely shot up, quickly withered of drought: and that among thorns was choked: but that which fell on good ground prospered, for it bore fruit, He says, a hundredfold.

Now what the aim is of the discourse, and what the profounder teaching of the parable, we shall learn from Him Who framed it. Before us even the blessed disciples found these things hard to understand, and drew near unto the Revealer of mysteries, supplicating Him and saying, "What is the "parable?" And what was Christ's reply? "The seed is the "word of God: those on the way are they who have heard, "and afterwards the devil cometh, and taketh away the word "from their heart, that they may not believe and be saved." And[h] as to the cause of the seed on the pathways being snatched away, we see in a moment that it is the hardness of the ground. A pathway always is hard and untilled, because it is exposed to every one's feet, nor is any seed admitted into it, but lies rather upon the surface, ready for any birds that will to snatch it away. All those therefore, whose mind is hard and unyielding, and so to speak, pressed together, do not receive the divine seed: for the divine and sacred admonition finds no entrance into them, nor do they accept the words that would produce in them the fear of God, and by means of which they could bring forth as fruits the glories of virtue. They have made themselves a beaten and trampled pathway for unclean demons, yea, and for Satan himself, such as never can bear holy fruit. Let those therefore awake, whose heart is sterile and unfruitful: open your mind, receive the sacred seed, be like productive and well-tilled soil, bring forth unto God the fruits that will raise you to an incorruptible life: guard your mind, shut the entrance against the thief, drive away from your hearts the flocks of birds, in order that the seed may abide with you; that ye may be ground luxuriant in corn, and very fertile, and rich abundantly in bringing forth fruit.

ἀκούοντες GTs. ἀκούσαντες BS.

[h] This passage is contained in Cramer ii. 66, and as generally is the case, his MS. agrees more closely with the Syriac than Mai's, but is rendered comparatively valueless by the extreme carelessness and inaccuracy with which it is edited.

And next, let us also consider those others of whom Christ said, "And those upon the rock are they who, when they hear, "receive the word with joy, and they have no root: these for "a while believe, and in time of temptation depart away." For there are verily men whose faith has not been proved, depending on words simply, and not applying their mind to the examining of the mystery: of such the piety is sapless and without root. For when they enter the churches, they feel pleasure often in seeing so many assembled, and joyfully receive instruction in the mysteries from him whose business it is to teach, and laud him with praises: but this they do with no discretion or judgment, but with unpurified wills: and when they have gone out of the churches, at once they forget the sacred doctrines, and proceed in their customary course; not having stored up within them any thing for their future benefit. And if the affairs of Christians go on peacefully, and no trial disturb them, they even then scarcely maintain in them the faith, and that, so to speak, in a confused and tottering state. But Cf. 131; 14.
if persecution trouble them, and the enemies of the truth attack the churches of the Saviour, their heart loves not the battle, and their mind throws away the shield and flees, being devoid of zeal, and destitute of love towards God, and ready for desertion. But O ye fearful and infirm, one may well say, why do ye flee from that which would be your glory? and escape from conflicts to which ye have been trained? For hereby those who wish may win for themselves the trophy of victory. Do ye also struggle: twine the chaplet of manliness, thirst for the rewards of perseverance, for the honours of patience.

I think too that I may rightly bring forward the following argument: they who glitter on lofty thrones, and govern earthly things, when is it they see the steadfast soldier, whose desire is set on victory? Is it in times when peace smiles, and the din of arms is still? Or is it rather when he goes courageously against those who are marshalling for the attack? As I imagine, it is the latter case that is true rather than the former. Therefore as the prophet Jeremiah has said, "Take up arms Jerem. xlvi. 3.
"and shields." Especially as the right hand of God our Saviour is invincible in the battle, and as most wise Paul has said, "He does not permit men to be tried more than they can 1 Cor. x. 13.

"bear, but with the trial will make also the way of egress, that "they may be able to endure patiently."

But even if it possibly be our lot to suffer when contending in defence of piety towards Christ, then altogether and in every way are we worthy of envy, and glorious, and possessed of splendid hopes. Moreover, a praised death is incomparably better than an ignominious life. For so also the Saviour said to
Luke xii. 4. the holy apostles, "Fear not them who kill the body, but are "not able to kill the soul. But rather fear Him Who is able "to destroy both soul and body in hell." Did He therefore command us thus entirely to disregard these extreme dangers, while He Himself remained aloof from similar trials? But lo! He laid down His life for us, and with His blood purchased the world. We are therefore not our own, but His Who bought and redeemed us, and to Whom we owe our lives. For
Rom. xiv. 9. as the divine Paul said, "For this reason Christ died and lived, "that He might be Lord of the dead and the living." We ought therefore to possess a mind incapable of being shaken, that especially whenever temptation arrive, we may shew ourselves approved and victorious in the power of patience: and ready with joy to undergo conflicts, and seize the opportunity of suffering for piety's sake towards Christ.

Thus much then being disposed of and explained, let us next consider the thorns among which the divine seed is choked. What again says the Saviour? "But that which fell among the "thorns are they who have heard, and by cares, and wealth, "and pleasures of the world, go and are choked, and yield no "fruit." For the Saviour scatters the seed, which having obtained a firm hold in the souls that have received it, and already, so to say, shot up, and just begun to be visible, is choked by worldly cares, and dries up, being overgrown by empty occu-
Hosea viii. 7. pations, and as the prophet Jeremiah[1] said, "it becomes a hand- "ful, that can produce no meal." In these things therefore we must be like skilful husbandmen: who having perseveringly cleansed away the thorns, and torn up by the root whatever is injurious, then scatter the seed in clean furrows; and there-
Ps. cxxvi. 6. fore one can say with confidence, "that doubtless they shall "come with joy, bearing their sheaves." But if a man cast his

[1] One or two similar instances will subsequently be found of incorrect quotations probably from memory.

seed in ground that is fertile in thorns, and fruitful in briars, and densely covered with useless stubble, he sustains a double loss: of his seed first, and also of his trouble. In order therefore that the divine seed may blossom well in us, let us first cast out of the mind worldly cares, and the unprofitable anxiety which makes us seek to be rich, "For we brought nothing into 1 Tim. vi. 7.
"the world, nor can we take any thing out." For what profit is there in possessing superfluities? "Treasures profit not the Prov. x. 2.
"wicked," as Scripture saith, "but righteousness delivereth "from death." For immediately upon the possession of affluence, there run up, and, so to speak, forthwith hem us in, the basest wickednesses; profligate banquets, the delights of gluttony, and carefully prepared sauces; music, and drunkenness, and the pitfalls of wantonness; pleasures and sensuality, and pride hateful to God. But as the disciple of the Saviour has said, "Every[k] thing that is in the world is the lust of the flesh, and 1 John ii. 16.
"the lust of the eye, and the pride of the world; and the "world passeth away, and its lust; but he that doeth the will "of God abideth for ever."

This is the good seed, and worthy of admiration: the land rich and well productive, that bringeth forth fruit a hundredfold. For men say, that the best soils do sometimes under cultivation produce a hundredfold; so that this is a mark of every fertile and productive spot. And of such it has been very justly said by one of the holy prophets at the mouth of God, "And all nations shall congratulate you; because ye are Malach. iii. 12.
"a desirable land." For when the divine word falls upon a mind pure and skilful in cleansing itself from things hurtful, it then fixes its root deeply, and shoots up like an ear of corn, and so to speak, being strong in blade, and well flowered, brings its fruit to perfection.

But I think it may be useful to mention this to you, who wish to learn what is good. For Matthew, when relating this Matt. xiii. 23.
chapter to us, said that the good ground brought forth fruit in three degrees. "For one, he says, brought forth a hundred,

[k] In this quotation, which repeatedly occurs in this Commentary, the latter clause of v. 16 is always omitted, viz. *οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κοσμοῦ ἐστίν*: next, *τοῦ κοσμοῦ* is substituted after *ἡ ἀλαζονεία* for *τοῦ βίου*: and lastly, by the insertion of the copula in the previous clause, the sense is fixed as I have translated it.

"and one sixty, and one thirtyfold." Observe therefore, that just as Christ described three degrees of loss, so similarly the degrees of success are equal in number. For those seeds that fall upon the pathway are snatched away by the birds: and those upon the rocks, having merely shot up, within a little while wither away: and those among the thorns are choked. But that desirable land brings forth fruit in three several degrees, as I said: a hundred, sixty, and thirtyfold. For as
1 Cor. vii. 7. most wise Paul writes, "Each one severally of us has his own "gift from God, one in one manner, and another in another." For we do not at all find that the successes of the saints are in equal measure. On us however it is incumbent to emulate these things that are better and superior to those of meaner kind; for so will Christ bountifully bestow happiness upon us: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON XLII.

And there came to Him His mother, and His brethren, and C. viii 19–
were not able to speak with Him because of the multitude. 21.
But it was told Him, Thy mother, and Thy brethren stand
without, wishing to see Thee. But He answered and said Add. λε-
unto them, My mother and My brethren are these who γόντων
hear the word of God and do it. GTs.

ONCE again let the words of praise in the book of Psalms be quoted by us; "What shall I render unto the Lord for all "He hath rendered unto me?" For what can we offer Him that is equal to His love towards us? Shall we choose for our guidance the commands of the law, and honour Him with sacrifices of blood? Does He feel pleasure in the slaughter of bullocks and goats? No certainly: for they are an abomination unto Him. For by one of His holy prophets He even plainly declared to those who were rendering Him the legal service, "I hate, I abominate your feast days: nor will I smell at your "festivals: because though ye bring Me whole burnt offerings "and sacrifices, I will not accept them; nor regard your dis-"plays for salvation." What therefore ought to be the spiritual sacrifice which we offer Him, the wise Psalmist again teaches us saying, "I said unto the Lord, Thou art my Lord; "because my good things Thou needest not." When thus we approach Him, He will accept us: if this be the offering we make Him it will be dear and agreeable: this is the spiritual sacrifice, according as it is written, "Hath the Lord delight in "whole burnt offerings and sacrifices, as in our hearkening to "His voice? Behold! to hearken is better than sacrifices; and "to listen than the fat of rams." For that obedience and the hearkening unto God, is the cause of every blessing, the present lesson teaches us. For some entered and told Christ respecting His holy mother and His brethren. And He, it says, answered in these words, "My mother and My brethren are "they who hear the word of God and do it."

Ps. cxvi. 12.

Amos v. 21.

Ps. xvi. 2.

1 Sam. xv. 22.

Now let not any one imagine that Christ spurned the honour due to His mother, or contemptuously disregarded the love owed

to His brethren: for He it was Who spake the law by Moses,
Deut. v. 16. and clearly said, "Honour thy father and thy mother, that it "may be well with thee." And how I pray could He have rejected the love due to brethren, Who even commanded us to love not merely our brethren, but those who stand in the rela-
Mat. v. 44. tion to us of foes? For He says, "Love your enemies." What therefore does Christ wish to teach? His object then is highly to exalt His love towards those who are willing to bow the neck to His commands: and in what way I will explain. The greatest honours, and the most complete affection is that which we all owe to our mothers and brethren. If therefore He says that they who hear His word and do it are His mother and brethren, is it not plain to every one, that He bestows on those who follow Him a love thorough and worthy of their acceptance? For so He would make them readily embrace the desire of yielding themselves to His words, and of submitting their mind to His yoke, by means of a complete obedience.

But that God greatly rejoices in those whose minds are thus disposed, He assures us by one of the holy prophets, thus
Is. lxvi. 2. saying, "And on whom shall I look, except upon the humble "and meek, and that trembleth at My words?" For just as our fathers after the flesh feel pleasure in those sons whose choice it is to perform the things that are good and agreeable to them, and who wish to accord with them in mind, so also the God of all loves the obedient, and deigns His mercy to him who thoroughly hearkens to Him. And the converse also is true: that he rejects him who is disobedient and untractable. For He also blamed the Jews who fell into this wickedness,
Mal. i. 6. saying, "A son honoureth his father, and a servant his master: "if I then am a father, where is My honour? and if I am a "master, where is My fear? saith the Lord Almighty." For either we ought to fear the Lord of all as a master, or to honour Him at least as a father,—a thing which is far greater
1 John iv. 18. and better than the former: for love casteth out fear.

For that there is no obedience without reward, and on the other hand, no disobedience without penalty, is made plain by what God spake by His holy prophet to those who disregarded
Is. lxv. 13. Him: "Behold, they who serve Me shall eat, but ye shall "suffer hunger: behold, they who serve Me shall drink, but "ye shall suffer thirst: behold, they who obey Me shall

"rejoice, but ye shall lament: behold, they who serve Me "shall exult in happiness, but ye shall groan, and wail from "contrition of your heart." For let us see, if you will, even from the writings of Moses, the grief to which disobedience has brought us. We have been driven from a paradise of delights, and have also fallen under the condemnation of death; and while intended for incorruption:—for so God created the universe:—we yet have become accursed, and subject to the yoke of sin. And how then have we escaped from that which befel us, or Who is He that aided us, when we had sunk into this great misery? It was the Only-begotten Word of God, by submitting Phil. ii. 8. Himself to our estate, and being found in fashion as a man, and becoming obedient unto the Father even unto death. Thus has the guilt of the disobedience that is by Adam been remitted: thus has the power of the curse ceased, and the dominion of death been brought to decay. And this too Paul teaches, saying, "For as by the disobedience of the one man, the many Rom. v. 19. "became sinners, so by the obedience of the One, the many "became righteous." For the whole nature of man became guilty in the person of him who was first formed; but now it is wholly justified again in Christ. For He became for us the second commencement of our race after that primary one: and therefore all things in Him have become new. And Paul assures of this, writing, "Therefore every man who is in Christ 2 Cor. v. 17. "is a new creation; and the former things have passed away: "behold, they have become new." om. τὰ πάντα BS. retinent GTs.

In order then that Christ may win us all unto obedience, He promises us surpassing honours, and deigns us the highest love, saying, "My mother and My brethren are those who hear the "word of God and do it." For who among men is so obdurate and ungentle, as to refuse to honour, and accord the most complete love to his mother and brethren? For the all-powerful law of nature, even without our will, obliges us to this. When therefore, bowing our neck to the Saviour's commands, we become His followers, and so are in the relation of a mother and brethren to Him, how does He regard us before God's judgment seat? Is it not with gentleness and love? What doubt can there be of this? And what is comparable to this honour and goodness? What is there worthy of being matched with a gift thus splendid and desirable? For He takes us unto Him, that where

He is, there we also may be with Him. For this He even
John xiv. 3. deigned to promise us, saying, "I will go, and make ready a "place for you: and return again and take you with Me, that "where I am, there ye also may be with Me."

Servitude, therefore, is a thing worth our gaining, and the pledge of noble honours. And this, we say, is fulfilled not by our merely hearing the words of God, but by our endeavouring to perform what is commanded. This thou learnest from what
James i. 22. one of the holy Apostles declares: "But become doers of the
om. ὅτι sol. "law[l], and not hearers only. If any be a hearer of the law, "and not a doer, he is like a man regarding his natural face "in a mirror. For he has regarded himself, and gone away: "and at once forgotten what manner of person he was. But "he who hath looked into the perfect law of liberty, and
ἔργων sol. "wrought: not being a forgetful hearer, but an active doer,[m] "he shall be blessed in his doing."

Now though the argument already brought forward is sufficient for the persuasion of right-thinking men, yet I will add for their advantage that also which is correctly said in the
Heb. vi. 7. words of the blessed Paul: "For the land that hath drunk in "the rain that hath come oft upon it, and bringeth forth the root "serviceable for them for whose sake it is tilled, receiveth a "blessing from God. But if it bring forth thorns and thistles, "it is rejected, and is nigh unto cursing: and its end is to be "burnt." For like rain, the Saviour sendeth down upon the hearts of those who hear, the word of spiritual consolation; even the sacred doctrine of salvation. If then a man be possessed of understanding, he will bring forth the fruits of an abundant intellectual harvest: but if he be careless and negligent, he of course has no claim to the praises of virtue, and instead of grapes will bring forth thorns. And what his end will be, we learn from the words of Isaiah. For he says:

[l] The reading νόμου for λόγου in this and the following verse is found in very few even of the inferior MSS., but occurs in the Æthiopic and Arabic versions.

[m] Owing to the paucity of adjectives in Syriac, an attribute is generally expressed by the addition of a substantive, and this idiom is frequent in the Greek of the N. T., but nowhere more so than in St. James. As, therefore, "the mammon of unrighteousness" is "the unrighteous mammon," and "a hearer of forgetfulness," "a forgetful hearer;" so a "doer of doings" is "an active doer."

"For the vineyard of the Lord of Hosts is the man of Judah: Is. v. 7.
"a plant new and well-beloved: and I looked that it would "bring forth grapes, but it brought forth iniquity, and not "righteousness, but a cry." And that Israel was thus punished for its neglect of that fruitfulness which was both fitting for itself and well pleasing to God; having neither obeyed His commands, nor consented to perform them; we learn again from His words, where He says: "But now I will shew you Is. v. 5.
"what I will do to My vineyard. I will take away its fence, "and it shall be wasted: and I will rend its wall, and it shall "be trampled under foot. And I will abandon My vineyard: "and it shall not be pruned, nor tilled: and thorns shall grow "up in it as on waste ground; and I will command the clouds "to rain no rain upon it." It is plain, therefore, to every man, that God hath no respect for the wicked soul that beareth thorns. For it is left unprotected, and without a wall, and exposed to the depredations of whoever will; a place for thieves and wild animals; and sharing in no spiritual consolation. For this I consider, and this only, is the meaning of there falling upon it no rain. When Israel suffered these things, the Psalmist so to speak wailed over him, and said to the God of all: "The vine that Thou broughtest out of Egypt, Thou castedst Ps. lxxx. 8.
"out the nations and plantedst it." And again thus proceeds: "Its shade covered the mountains; and its boughs were as the "cedars of God: it sent forth its branches to the sea, and its "foliage to the river." He made too supplications for what they had suffered, saying; "Why hast Thou broken down her vv. 12, 13.
"hedges, and all the wayfarers pluck her? The boar out of "the wood destroyeth her: and the ass of the desert feedeth "upon her." For the soul that is undefended, and deemed unworthy of protection from on high, becomes a pasture ground for evil beasts. For it is plundered by Satan and his angels.

In order, therefore, that we may not fall into such severe tribulations, let us bow the neck of our mind to Christ the Saviour of all. Let us receive the Word of God and do it: for if our choice be so to act, He will crown us with lofty honours; for He is the distributor of the crowns; by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON XLIII.

C. viii. 22–25. *But it came to pass on a certain day that He went into a ship with His disciples. And He said unto them, Let us go over to the other side of the lake: and they went. But as they were sailing, He fell asleep: and there came down a storm of wind upon the lake, and the ship was filled and they were in danger. And they drew near, and awoke Him, saying, Master, Master, we perish. Then He arose, and rebuked the winds, and the raging of the waters, and they were still: and there was a great calm. But He said to them, Where is your faith? And they were afraid, and wondered among themselves, saying, Who, then, is This, that He commandeth even the winds, and waters, and they obey Him?*

καὶ συνεπληροῦτο τὸ πλοῖον, sol. τοῖς ἀνέμοις, sol. γαλήνη μεγάλη, sol. ἐθαύμασαν πρὸς ἀλλήλους, sol. om. καὶ ὑπακούουσιν αὐτῷ, B.

ONCE again draw near, that as with the Psalmist's harp we may cry aloud: "I will bless the Lord at all times: and at all "times shall His praise be in my mouth." (Ps. xxxiv. 1.) For He ever doeth wonderful things; and giveth occasions thick and closely pressing one upon another for His praise: and every word falls short of His power, and of His majesty far exalted above all. For true is it that "the glory of the Lord covereth over the "Word." (Prov. xxv. 2.) But we must not on this account forget the glory that is His due and fitting right: but rather must hasten joyfully to offer such fruits as are proportionate to our power. For certainly there is nothing whatsoever that a man can affirm to be better than praise, even though it be but little that we can offer. Come, therefore, and let us praise Christ the Saviour of all: let us behold the supremacy of His might, and the majesty of His godlike dominion.

For He was sailing, together with the holy Apostles, across the sea, or rather lake of Tiberias, and an unexpected and violent tempest arose upon the vessel; and the waves, piled up high by the gusts of the winds, filled the disciples with the fear of death. For they were terrified not a little, although well acquainted with seamanship, and by no means inexperienced

in the tumults of the waves. But inasmuch as the greatness of the danger made their terror now unendurable, as having no other hope of safety except Him only Who is the Lord of powers even Christ, they arouse Him, saying, Master, Master, save us, we perish: for the Evangelist says that He was asleep.[n] With most wise purpose, as it seems to me, was this also done. For some one, I imagine, may say, Why did He fall asleep at all? To which we reply, that the event was so arranged as to be good and profitable. For that they might not ask aid of Him immediately when the tempest began to dash upon the ship, but when, so to speak, the evil was at its heighth, and the terrors of death were troubling the disciples; that so the might of His godlike sovereignty might be more manifest, in calming the raging sea, and rebuking the savage blasts of the wind, and changing the tempest to a calm, and that the event might thus become a means of improvement to them that were sailing with Him, He purposely fell asleep.

But they, as I said, wake Him, saying: Save[o] me, We perish. See here, I pray, smallness of faith united with faith. For they believe that He can save: and deliver from all evil those who call upon Him. For had they not so far had a firm faith in Him, they certainly would not have asked this of Him. And yet as having but little faith, they say, Save me, we perish. For it was not a thing possible, or that could hap-

[n] Mai here inserts two passages, the first referring to our Lord's austerity of manners (φιλοσοφία) in sleeping with only a pillow under His head; and the second at the end of the paragraph, enlarging upon the economy: but as the first of these is contained in Cramer entire and the beginning of the second, in the extracts in his Catena from S. Cyril's Commentary on S. Mark, (cf. c. iv. v. 35.), we have another proof that the passages not acknowledged by the Syriac are often taken from other works of this father. In the second extract there is a remark so worthy of Cyril that I append it: it is to the effect, that in our Lord's miracles generally the Apostles were only eye-witnesses, and in danger, therefore, of not really appreciating them: it was necessary, therefore, for them to experience in their own persons their Master's divine power, that they might be fully impressed with His majesty: and thus, therefore, He did not save them till they were in the very terrors of death.

[o] S. Cyril was here probably quoting from memory: for though σῶσον is read in some MSS., it is universally regarded as an interpolation, and does not appear in Cyril's own text: while the pronoun "me," "Save me," has no MS. authority whatsoever.

pen, for them to perish when they were with Him Who is Almighty.

The vessel, then, was severely tossed by the violence of the tempest, and the breaking of the waves: and along with the ship the faith of the disciples also was tossed, so to speak, by similar agitations. But Christ, Whose authority extends over all, immediately arose, and at once appeased the storm, restrained the blasts of wind, quieted their fear, and yet further proved by deeds that He is God, at Whom all created things tremble and quake, and to Whose nods is subject the very nature of the elements. For He rebuked the tempest: and Matthew says that the manner of the rebuke was with godlike authority. For he tells us, that our Lord said to the sea: "Peace, be thou still." What can there be more grand than this in majesty? or what can equal its sublimity? Right worthy of God is the word, and the might of the commandment, so that we too may utter the praise written in the book of Psalms: "Thou rulest the power of the sea: and stillest "the turbulence of its waves." He too has Himself said somewhere by one of the holy prophets: "Why fear ye not Me, "saith the Lord? nor tremble at My presence? I Who have "set the sand as the bound of the sea, a commandment for "ever, and it hath not passed it." For the sea is subject to the will of Him Who made all creation, and is, as it were, placed under the Creator's feet, varying its motions at all times according to His good pleasure, and yielding submission to His lordly will.

Sic etiam cod. Gr. Ματθαῖος.

Mark iv. 39.

Ps. lxxxix. 9.

Jer. v. 22.

When, therefore, Christ had calmed the tempest, He also changed into confidence the faith of the holy disciples, which had been shaken along with the ship, no longer permitting it to be in doubt; and wrought in them, so to say, a calm, smoothing the waves of their weak faith. For He said, "Where is your faith?"[p] Another Evangelist, however, affirms of Him, that He said, "Why are ye fearful, O ye of "little faith?" For when the fear of death unexpectedly

Mat. viii. 26.

[p] Mai adds a passage enlarging upon the idea, "and with the tempest "of the waves does away with the "tempest of their soul, rebuking "them, and at the same time admonishing them, that their fear "was caused not by the trials that "befel them, but by the weakness "of their faith."

befals, it troubles sometimes even a well-established mind, and exposes it to the blame of littleness of faith; and such also is the effect of any other trouble too great to bear upon those who are tried by it. For this reason there once drew near certain unto Christ, and said: "Increase our faith." For the man who is still exposed to blame for littleness of faith falls short of him who is perfect in faith. For just as gold is tried in the fire, so also is faith by temptations. But the mind of man is weak, and altogether in need of strength and help from above, in order that it may be well with him, and that he may be able to maintain a steadfast course, and be strong, manfully to endure whatsoever befal. And this our Saviour taught us, saying; "Without Me ye can do nothing." And the wise Paul also confesses the same, where he writes; "I am able to do all "things through Christ, That strengtheneth me."

Luke xvii. 5.

John xv. 5.

Phil. iv. 13.

The Saviour, therefore, wrought miracles, changing by His all-prevailing nod the tempest into a calm, and smoothing the raging storm into a settled peace. But the disciples wondering at the divine sign, whispered one to another, saying: "Who, "then, is This, that He commands even the winds and the "waters, and they obey Him?" Did the blessed disciples, then, thus say to one another, "Who is This?" from not knowing Him? But how is not this utterly incredible? For they knew Jesus to be God, and the Son of God. For also Nathaniel plainly confessed, "Rabbi, Thou art the Son of God, "Thou art the King of Israel." Yes, and Peter too, that chosen one of all the Apostles, when they were in the neighbourhood of Cæsarea Philippi, and Christ put a question to them all, and said, "Whom do men say that the Son of man "is?" and certain had answered, "Some, indeed, Elias; but "others, Jeremiah, or one of the prophets"—made a correct and blameless confession of faith in Him, saying, "Thou art the "Christ the Son of the living God." And Christ praised him for thus speaking, honoured him with crowns, and counted the disciple worthy of surpassing honours: for He said, "Blessed "art thou, Simon, son of Jonah: for flesh and blood hath not "revealed it to thee, but My Father in heaven." And how could Peter, who was taught of God, not know Him Whom he plainly said was the Son of the living God? It was not then as being ignorant of His glory, that the wise disciples say,

John i. 49.

Mat. xvi. 13.

Who is This? but rather as wondering at the immensity of His power, and at the lofty and incomparable greatness of His sovereignty. For the wretched Jews, either as being entirely ignorant of the mystery of Christ, or as not deigning Him, in their great wickedness, any regard, rebuked Him, and threw stones at Him, when He called God His Father. For they
John x. 33. ventured even to say, "Why dost Thou, being a man, make "Thyself God?" For they did not comprehend in their mind the depth of the mystery. God was in visible form like unto us: the Lord of all bore the likeness of a slave: He Who is high exalted was in lowliness: and He who surpasses all intellectual comprehension, and transcends every created being, was in the measure of us men. And as the disciples knew this, they wonder at the glory of the Godhead; and as they view It present in Christ, and yet see that He was like unto us, and visible in the flesh, they say, "Who is This?" instead of, How great He is! and of what nature! and with how great power, and authority, and majesty, He commands even the waters and the wind, and they obey Him!

There is also in this much for the admiration and improvement of those who hear: for creation is obedient to whatsoever Christ chooses to command. And what excuse can avail us, if we do not submit to do the same? or can deliver from the fire and condemnation him who is disobedient and untractable, setting up, so to speak, the neck of his haughty mind against Christ's commands, and whose heart it is impossible to soften? It is our duty, therefore, understanding that all those things that have been brought into existence by God entirely agree with His will, ourselves to become like the rest of creation, and avoid disobedience as a thing that leads to perdition. Let us rather, then, submit to Him Who summons us to salvation, and to the desire of living uprightly and lawfully, that is, evangelically: for so Christ will fill us with the gifts that come from above, and from Himself: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen [q].

[q] Mai from A. f. 126. appends a passage containing two allegorical interpretations, the first explaining the lake as signifying Judæa, in which a tempest rose against the disciples, appeased by Christ, when after His resurrection He said, Peace be unto you: and the second the more ordinary one of the ship being the Church, the saints the rowers, &c.

SERMON XLIV.

C. viii. 26. 36.

And they went to the country of the Gerasenes, which is over against Galilee. And when He went out on land, there met Him a certain man who had devils, and for a long time had not worn clothing, nor abode in a house, but in the tombs. And when he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What is there between me and Thee, Jesus, Son of God Most High? I beseech Thee, Torment me not. But He had commanded the unclean spirit to go out of the man: for from a long time it had seized him, and he was kept bound with chains and fetters, and was watched: and breaking his bonds, he was driven by the devil into the wilderness. And Jesus asked him, saying, What is thy name? And he said, Legion: because that many devils had entered into him. And they besought Him not to command them to go into the abyss. But there was there a herd of many swine feeding on the mountain: and they besought Him to suffer them to enter into them. And He suffered them. But when the devils had gone out of the man, they entered into the swine. And the herd rushed over the precipice[r] into the lake, and was drowned. When then the keepers saw what had happened, they fled, and told it in the city and villages. And they went out to see what had happened, and came to Jesus, and found the man out of whom the devils had gone sitting at the feet of Jesus clothed, and soberminded. And they were afraid. But they who saw it told them in what manner the demoniac had been saved.

Γερασηνῶν BTS. Γαδαρηνῶν s.
om. ἐκ τῆς πόλεως, S.
καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδ. ἱμ. BS.
δαιμόνια ἐκ χρόνων ἱκανῶν καὶ ἱμ. GTs.
καὶ ἀνακράξας GTs.
om. καὶ BS.
παρηγγέλκει δὲ S.
om. λέγων B.
βοσκομένη BS. ——μένων GTs.
add. ἀπελθόντες Bs. om. GTS.
οἱ ἰδόντες BS. καὶ οἱ ἰδ. GTs.

THE prophet Habakkuk foresaw the glory of the Saviour, and, overcome by His wonderful deeds, he offered up praises unto Him, saying: "O Lord, I have heard Thy hearing, and Hab. iii. 2.
"been afraid: I have considered Thy doings, and been asto-

[r] The literal translation is, "And "its own impulse carried the herd "over the precipice;" but this is nothing more than a periphrasis for ὥρμησεν, for which the Syriac has no direct equivalent.

"nished." For of which of the deeds wrought by our common Saviour Christ can any one say, that it is not worthy of all admiration? which of them is not great, and highly to be praised, and a proof of His godlike authority? And this we can very clearly see in what has been here read to us from the evangelic Scriptures. Let us behold, then, the tyranny of the enemy shaken by Christ, and the earth set free from the wickedness of demons: let us see the heads of the serpent bruised by Him, and the swarm of venomous reptiles driven away overpowered and in terror: and those who in old time had been full of cunning and audacity; who had held subject to their sway all that lies beneath the heavens; who had prided themselves upon their temples of vast cost, and on their beautifully sculptured altars; who had been honoured with sacrifices; and crowned with universal praises; fall from their former glory, and as though retaining sovereignty over no one single man, beg for a herd of swine! A very plain proof is this of the unexpected misery that had befallen them, and of their being broken utterly.

But no more: for I perceive that in my discourse I have taken a leap, as it were, from what we began with, and have hurried to the latter part of the lesson. Come, therefore, that, like a fleet and strong-limbed horse, we may as with a bridle, turn it back to the beginning. For the Saviour, in company with the holy disciples, had landed in the country of the Gerasenes; and immediately a man met them, in whom dwelt many unclean spirits: and he was void of mind and understanding, and in no respect different from those already dead, and laid in the earth: or rather, perhaps, even in a more miserable state. For they, carefully wrapped in their graveclothes, are laid in the earth, like one on his mother's bosom: but he, in great misery and nakedness, wandering among the graves of the dead, was in utter wretchedness, leading a disgraceful and ignominious life: and so was a proof of the cruelty of the demons, and a plain demonstration of their impurity. And besides this, it is a charge and accusation against them of hatred unto mankind: for they would have no man whatsoever upon earth sober, but wish them like one intoxicated, and crazed, to know nothing to their profit, but be left in ignorance even of Him Who is the Maker of all. For of whomso-

ever they have possession, and have subjected to their power, him at once they make an example of great misery, deprived of every blessing, and destitute of all sobriety, and bereft moreover entirely even of reason itself.

But why, say some, have they possession of men? To such, then, as wish to have this explained, I answer, that the reason of these things is very deep: for so somewhere God is addressed by one of His saints, "Thy judgments are a vast abyss." But as long as we bear this in mind, we shall perchance not shoot beside the mark. The God of all, then, purposely permits some to fall into their power, not so much that they may suffer, as that we may learn by their example in what way the demons treat us, and so may avoid the wish of being subject to them. For by the suffering of one, many are edified. Ps.xxxvi.6.

But the Gerasene, or rather the herd of demons lying concealed within him, fell down before Christ's feet, saying, "What "is there between me and Thee, Jesus, Son of God Most High? "I beseech Thee, torment me not." Here observe, I pray, the mixture of fear with great audacity, and overweening pride: and that the words which he is forced, as it were, to ejaculate, are coupled with inflated haughtiness! For it is a proof of the pride of the enemy, that he ventures to say, "What is there between me and Thee, Jesus, Son of God "Most High?" Thou knowest, then, for certain, that He is the Son of God Most High: thou therefore confessest that He is also God, and Lord of heaven and earth, and of all things therein: and how, then, having usurped that which is not thine, or rather that which is His, and assumed to thyself a glory which in no possible way is thy right:—for thou claimedst to be worshipped:—didst thou affirm that He had nothing to do with thee, Whom, as far as thy endeavours went, thou causedst to be expelled from that dignity which most fitly is His alone? All men upon earth are His; and these thou wickedly corruptedst, removing them far from the knowledge of Him Who truly is the Lord and Maker of all, and plungedst them into the mire of sin, making them thy worshippers:—and afterwards dost thou say, "What is there between me and "Thee?" What earthly king would endure to have those placed under his sceptre harrassed by barbarians? Or what

shepherd is so unfeeling and indifferent, as when savage beasts attack his flocks, to take no heed of the calamity, nor endeavour to aid his sheep? Confess, even though against thy will, who thou art, and to Whom thou speakest. Utter words such as befit thee: such namely as, "I pray Thee, torment me not." "For "He had commanded, it says, the spirit to go out of the man."

Observe, I pray again, the incomparable majesty of Him Who transcends all, even of Christ. With irresistible might and unequalled authority He crushes Satan by simply willing that so it should be. He does not permit him to venture to give one look of opposition to His commands. Fire and flames unto him was Christ's will: so that it is true as the blessed
Ps. xcvii. 5. Psalmist said, that "the hills melted like wax before the face
Ps. civ. 32. "of God." And again elsewhere, "Touch the hills, and they "shall smoke." For he compares to the hills those high and boastful powers of wickedness; which nevertheless, as though in contact with fire, melt like wax before the might and sovereignty of our Saviour. And besides this they smoke: now smoke is an indication of fire about to burst into a blaze; and this it is the lot of the impure spirits to suffer.

But Christ asked him, and commanded him to tell, What was his name. And he said, "Legion, because that many "devils had entered into him." Did Christ then ask because He did not know it, and like one of us, wished to learn it as something that had escaped Him? But how is it not perfectly absurd for us to say or imagine any thing of the kind? For as
Ps. vii. 9. being God, "He knoweth all things, and searcheth the hearts "and reins." He asked therefore for the plan of salvation's sake, that we might learn that a great multitude of devils shared[s] the one soul of the man, engendering in him a wretched and impure madness. For he was their work, and they indeed
Jer. iv. 22. are "wise to do evil," as the Scripture saith, but to do "good "they have no knowledge."

Ps. cxviii. 27. As therefore the Psalmist said, "let us keep the feast with
Ps. xlvii. 1. flowers[t]." And "Let all the people clap their hands." For

[s] As a general rule, the Syriac is a very exact translation of the Greek, to judge by the fragments in Mai: here, however, the word *κατενείματο*, which he renders "divided" or "shared," has probably only the meaning of "possessed," the proper signification being to "graze off land with cattle," "depasci."

[t] ܦܘܣܝܐ may perhaps mean "thick boughs," as evidently it is intended to represent the LXX ver-

let us bear in mind what was the character of our enemies; and who were those princes of all beneath the heavens before the coming of our Saviour: bitter were they, impure, murderers, and full of all immorality. But Christ setteth us free from the hatred of these noxious beings. Let us therefore with exultation and gladness in our great joy exclaim, "We will "cut asunder their cords, and cast away their yoke from us." Ps. ii. 3 For we have been set free, as I said, by the might of Christ, and delivered from those bitter and iniquitous beings, who in old time had the dominion over us.

sion, *συστήσασθε ἑορτὴν ἐν τοῖς πυκάζουσιν*. The Hebrew most probably means, "Bind ye the festival with thick boughs," and is rightly referred by the LXX (apparently) to the feast of tabernacles: the word "bind," which has led the interpreters into error, having reference to one of its ceremonies. The noun חג, with the corresponding words in Arabic and Syriac, never means "a victim," but a festival: the instances which Gesenius and Winer give to the contrary notwithstanding. Of these the first is Ex. xxiii. 18. חלב־חגי, *οὐδὲ μὴ κοιμηθῇ στέαρ τῆς ἑορτῆς μου ἕως πρωΐ*, as the LXX render it, the meaning being not that the fat of one particular victim was to be carefully consumed before the next morning broke, but that of all the victims throughout the feast day, "the fat of the feast day." The other instance is exactly similar, Mal. ii. 3. פרש חגיכם, rendered by the LXX *ἔνυστρον ἑορτῶν*: and very strong reasons in my judgment are required to counterweigh upon a point like this the testimony of the LXX interpreters, whose authority has been unfairly depreciated in modern times, owing to the general ignorance of even the elements of Hebrew criticism. The Vulgate from the LXX gives the literal rendering: "Constituite diem solennem in condensis, usque ad cornu altaris:" and Luther the sense, "Schmücket das "Fest mit Maien bis an die Hörner "des Altars." And this translation agreeing in the main with the LXX and Jerome, has been retained by Tholuck, and defended by Stier. A very interesting discussion upon this Psalm, proving that it was composed for the Festival of Tabernacles, may be read in Lakemaker, vol. i. p. 197. ed. 1799, who shews that victims neither were nor could be bound to the horns of the altar, but that a fence of willow wands was formed on one of the days of the feast round it. I should therefore prefer rendering ܦܩܥܐ, as "boughs," the word being of very rare occurrence. Golius however renders فقع floruit, pec. comoso capite talive spica: and in the only other place in which I have met with it, viz. Serm. 126, the Syriac translator puts it for *ἄνθος* in Is. xi. 1. If therefore we render it, according to Golius, "let us keep the "festival with clusters of flowers," it will still have reference to the feast of tabernacles, which was a sort of rustic holyday-keeping in the fields, but the particular reference of the Hebrew will be lost. The Syriac version in the London Polyglott throws no light upon the text, being, "Bind our festivals "with chains, even up to the horns "of the altar."

The herd then of impure spirits asked for a herd—worthy of and like itself—of swine! And Christ purposely gave them leave, though He well knew what they would do. And I can imagine some one saying, Why did He grant their request? To which we answer, That He gave them the power, in order that this, like all His other conduct, might be a means of benefit to us, and inspire us with the hope of safety. But perhaps thou wilt say, How, and in what manner? Listen therefore. They ask for power over swine: plainly as something which they do not possess. For what possible doubt can there be, that they would not have asked it, if it had been in their power to take it without hindrance? But those who have no power over things thus trifling and valueless, how can they injure any one of those whom Christ has sealed, and who place their hope on Him? Comfort therefore thy heart: for perhaps thou wast terrified at hearing that a crowd of wicked spirits dwelt in one man, and made him wander among the graves of the dead in shame and nakedness, and bereft of mind and understanding. Inasmuch as thou too art a man exposed to temptations, thou fearedst a misery thus bitter and unendurable, should Satan attack thee. Rouse therefore thy heart to confidence: do not suppose that any such thing can happen while Christ surrounds us with protection and love. It is certain that they possess no power even over swine. So great is the providence which the Almighty Governor of our affairs deigns to bestow
Mat. x. 29. on human things. For He even said to the holy apostles, "Are "not two sparrows sold for a farthing? and not one of them "falleth to the ground without your Father. And even the "hairs of your head are all numbered. Fear not therefore, ye "are of more value than many sparrows." For if He bestow His protection upon things thus trifling and valueless, how will He not deem us worthy of all regard, for whose sake He Who by nature is God, even became man, and endured the contumelies of the Jews? Away therefore with fear: for God aids, and encircles with the armour of His good pleasure those whose wish it is to live for Him, and who seek to perform those things that are pleasing in His sight.

And this too we may learn, from what befel the herd of swine, that wicked demons are cruel, and mischievous, and hurtful, and treacherous to those who are in their power.

This the fact clearly proves, that they hurried the swine over a precipice and drowned them in the waters. Christ therefore granted their request, that we might learn from what happened, that their disposition is ruthless and bestial, incapable of being softened, and solely intent on doing evil to those whom they can get into their power.

If therefore there be any one among us wanton and swinish, filth-loving and impure, and willingly contaminated with the abominations of sin, such a one by God's permission falls into their power, and sinks into the abyss of perdition. But it can never happen to those who love Christ, to become subject unto them: nor to us, as long as we walk in His footsteps, and, avoiding negligence in the performance of what is right, desire those things which are honourable, and belong to that virtuous and laudable conversation, which Christ has marked out for us by the precepts of the Gospel: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON XLV.

C. viii. 40-48.

ἐν δὲ τῷ ὑποστρέψαι S. (-φεινB.) ἐγένετο δὲ ἐν τῷ GTs. οὗτος BS. αὐτός GTs. *And when Jesus returned, the multitude received Him; for they were all waiting for Him. And behold there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought Him to come to his house; for he had an only daughter, about twelve years old, and she was dying. And as He went, the multitudes thronged Him.* om. καὶ ante γυνὴ S. *A woman who had had an issue of blood twelve years,* βίον αὐτῆς S. om. αὐτῆς GTs. *and had spent all her substance upon physicians, and could be healed of none, came near behind Him, and touched the hem of His garment: and immediately her issue of blood staunched.* ἀπ' οὐδενὸς BST. ὑπ' οὐδ. Gs. *And Jesus said, Who touched Me? And when all denied, Peter and they that were with him said, Master, the multitudes press and throng Thee.* om. καὶ λέγεις, τίς ὁ ἁψάμενός μου; S. *But Jesus said, Some one touched Me; for I know that power has gone forth from Me. And when the woman saw that she was not hid from Him, she came trembling, and fell down before Him, and declared* ἀπήγγειλεν BST. ἀπ. αὐτῷ Gs. *before all the people, for what cause she had touched Him, and that she was healed immediately. And He said unto her,* θάρσει θύγατερ Gs. *My daughter, thy faith hath saved thee: go in peace.*

Those who are skilful in elucidating the mystery of the dispensation of the Only-begotten in the flesh, and whose minds are illuminated with divine light, the Spirit commanded, Ps. xcvi. 3. saying, "Declare His praise among the Gentiles, and His "miracles among all nations." Did He then command them to declare the praise of our universal Saviour Christ among the multitudes of the Gentiles, to the inhabitants, that is, of the whole world, for no other reason than that He might be admired, or was it not that He might also be believed on by all men? I verily affirm that it was both in order that He might be admired, and also that we might believe that the Word of John i. 14. God the Father is very God, even though, as John says, He was made flesh. For He also somewhere declares unto the John x. 37. Jews, "If I do not the works of My Father, believe Me not:

"but if I do them, though ye believe not Me, believe the "works."

Let us then once again behold Him benefiting multitudes by the miracles He wrought for their good. For there was a ruler and teacher of the synagogue of the Jews, called Jairus; and him the Gospel narrative here announces to us. For he fell down before the feet of Christ our common Saviour, to ask for the unloosing of death, and the annulling of corruption. For his daughter was, so to speak, at the very gates of the grave. Come then, and let us ask Jairus to tell us in what light he regards Him to Whom he offers his request. For if thou drawest near regarding Him as a mere man, and like unto one of us; as one, that is, Who possesses no power superior to ourselves, thou missest thy mark, and hast wandered from the right road, in asking of a man that which requires the power of God. The supreme nature alone is able to give life to the dead. It alone has immortality: and from It every thing that is called into being borrows its life and motion. Ask therefore of men the things that belong unto men, and of God the things that belong unto God.

Moreover thou worshippest Him as the Almighty God: and doest so, as certainly knowing and testifying that He is able to give thee the accomplishment of thy requests. What argument therefore is sufficient for thy defence, that once thou stonedst Christ the Saviour of all; and with the rest didst persecute
Him, and most foolishly and impiously say, "For a good John x. 33.
"work we stone Thee not, but for blasphemy: because that "Thou being a man, makest Thyself God."

And not only must we wonder at this, but at the following as well. For Lazarus indeed arose from the dead at the summons of Christ, Who made him come forth from the very grave, when he had been there four days, and corruption had already begun. And those indeed who were spectators of the miracle were astonished at the majesty of the deed. But the rulers of the synagogue of the Jews made the very miracle food for envy, and an act thus great and excellent was stored up in their memory as a seed whence sprung the guilt of murder. For when they had assembled, they took counsel one with another, certainly for no lawful deed, but for one rather that
brought upon them their final doom. For they said, "What John xi. 47.

"do we? for This man doeth many miracles. If we let Him "thus alone, the Romans will come, and take away both our "nation and our place." What then sayest thou to this, O Jairus? Thou sawest death abolished in the case of Lazarus; death which always and to every one before had been stern and unyielding. Thou sawest destruction lose its power, from which no one on earth had escaped. And how then dost thou imagine thou canst make Him subject unto death Who is supreme over death: the Overthrower of destruction, and the Giver of life? How can He Who delivered others from the snares of death, Himself be liable to suffer it, unless He wills so to do for the plan of salvation's sake. The text therefore
Jer. iv. 22. concerning them is true, "that they are foolish children, and "unwise."

But the fate of the damsel was not without profit to her father. For just as sometimes the violence of the reins brings the spirited steed that has bounded away from the road back to its proper course, so also trouble often compels the soul of man to yield obedience to those things which are for its good, and are commanded. To this effect we find the blessed David also addressing God over all, concerning those men who, not being as yet willing to walk uprightly, were led on, so to speak, by the disorderly impulses of their mind to the pit
Ps. xxxii.9. of destruction. "With bridle and bit Thou shalt restrain the "jaws of those who draw not near to Thee." For the force of circumstances brings men, as I said, even against their wills to the necessity of bowing their neck to God, as we may see indirectly shewn in the Gospel parables. For Christ somewhere said, that when the banquet was ready, a servant was sent to call them to the supper, and gather those that were bidden: but they, employing fictitious excuses of various kinds, would not come. Then the Lord, it says, spake to that servant:
Luke xiv. 23. "Go into the highways and hedges, and compel them to come "in that My house may be filled." What then is the meaning of men being invited from the hedges,—and that as it were by force,—if it be not what is here referred to? For sometimes misfortunes beyond the power of endurance hedge men into extreme misery: and meeting, it may be, with care and assistance from those who fear Christ, they are thus led on unto faith in Him and love: and being weaned from their former

error received by tradition from their fathers, they accept the saving word of the Gospel. And such we may well affirm to be those who are called from the hedges. It is indeed more excellent and praiseworthy, when the withdrawal from former error to hasten to the truth is the fruit of freewill: and such converts gathering the confirmation of their belief from the sacred Scriptures, and enjoying the instruction of such as are skilful in initiating men into the mysteries, will advance onwards to a correct and blameless faith. But those others, who are kindled, if we may so speak, by force and the troubles they meet with to the acknowledgment of the truth, are not upon an equality with the former, but when admitted must be careful to maintain constancy, and flee from a fickle levity: for it is their duty to preserve an unwavering faith, lest they be found reprobate and feeble workers, deserters after the seal[u], cowards and traitors after taking up arms. Let them not hasten back to their former deeds, lest that be said of them which was spoken by one of the holy apostles: "For it had been better "for them not to have known the way of truth, than having "known it to turn back from the holy commandment that was "delivered unto them. The case of the true proverb has "befallen them: the dog that returns to his vomit, and the "sow that was washed to wallowing in the mire." 2 Pet. ii. 21.

Not however to make this digression too long, let us return to our original subject. Jairus then drew near; but we deny that his coming was the fruit of freewill; rather it was the fear of death which made him thus act against his will: for it had already, so to speak, assailed his daughter; and she was

[u] S. Chrysostom also speaks of soldiers having a seal, at the end of Hom. iii. in Ep. ii. ad Cor. "For "like the seal that soldiers have, so "He also gives the Spirit to the "faithful, that shouldest thou de- "sert, thou mayest be detected by "all. For the Jews indeed had "circumcision as a seal, but we "have the earnest of the Spirit," And in the Martyrdom of S. Maximilian, we learn that this was a stamped piece of lead, worn probably only by new recruits: for when he was required to take the military oath, he refused, saying, "Non accipio signaculum sæculi, "et, si signaveris, rumpo illud, quia "nihil valeo. Ego Christianus sum: "non licet mihi plumbum collo por- "tare post signum salutare Domini "Jesu Christi, Quem tu ignoras." Du Cange Glos.—By the fathers, the word "seal" is generally applied either to baptism or ordination: but it has several less frequent meanings.

his only one. He set utterly at nought then the reputation of consistency in his wicked words and thoughts. For he who had ofttimes made the attempt to slay Christ, for raising the dead from the grave, asks of Him the unloosing of death. In order then that his character may be seen to be harsh and abominable, and that he may be convicted of being such by the very facts, Christ accompanied him, and yielded to his request.

But there was also a sort of wise management in what was done. For had He not yielded to his request for grace, both himself and whosoever else suffered under the same ignorance, or rather, want of common sense, would have said forsooth, that He was not able to raise the damsel, nor drive death away from her, even if He had gone to the house: that being then without power, and unequal to the accomplishment of the divine miracle, He made His displeasure at Jairus a pretext for keeping away. To put a stop therefore to the impure and unbridled calumny of the Jews, and restrain the tongues of the numerous persons ever ready for fault-finding, He consents immediately, and promises to raise up her who was in danger. And the promises were followed by the fulfiment, in order that disbelief on their part might be without excuse, and that this miracle, like the rest, might be for their condemnation. For
John xv. 24. Christ also said of them, "If I had not done among them "the works which none other man did, they had not had sin: "but now they have both seen and hated both Me and My "Father."

The Saviour then went to raise the damsel, and to implant in the dwellers upon earth the sure hope of the resurrection of the dead. But as He was midway on His road, another miracle, not unlike the former, was wonderfully wrought. For there was a woman afflicted with an issue of blood, the prey of a severe and violent malady, which refused to yield to the skill of physicians, and set at nought all the appliances of human remedies. For she could "not be healed, it says, by "any," even though she had unsparingly lavished all her substance upon those who promised to deliver her from her disease. When therefore the unhappy woman had given up all hope from men, and now survived only for utter misery, she conceived in her a wise plan. For she had recourse to the Physician Who is from above, from heaven, as One Who is able

readily and without effort to effect those things that are beyond our power, and Whose decrees, whatever it be He would accomplish, nothing can oppose.

Her faith in this was perhaps occasioned by seeing Jairus leading Him to his house, to prove Himself mightier than death, by delivering his daughter from its inevitable bonds. For she thought perchance within herself, that if He be mightier than death, and the destroyer of corruption, how much more can He also alleviate the malady that afflicts her, staunching by ineffable power the fountains of her issue of blood! She draws near therefore and touches the hem of His garment; but secretly and not openly: for she hoped to be able to escape notice, and, as it were, to steal healing from One Who knew not of it. But why, tell me, was the woman careful to escape notice? For why should she not draw near to Christ with more boldness than that leper, and ask for the remission of her incurable pain? For he said, "Lord, if Thou wilt, Thou Luke v. 12.
"canst make me clean." Why should not she act like those blind men, who when Christ passed by called out and said, "Have mercy upon us, Lord Jesus, the Son of David"? What Matt. xx. 30.
then was it made that sick woman wish to remain hid? It was because the law of the all-wise Moses imputed impurity to any woman who was suffering from an issue of blood, and everywhere called her unclean: and whoever was unclean, might neither touch any thing that was holy, nor approach a holy man. For this reason the woman was careful to remain concealed, lest as having transgressed the law, she should have to bear the punishment which it imposed. And when she touched, she was healed immediately and without delay.

But the miracle did not remain hid; for the Saviour, though knowing all things, asked as if He knew it not, saying, 'Who touched Me?' And when the holy apostles with good reason said, "The multitudes throng Thee and press Thee[x]," He sets before them what had been done, saying, "Somebody touched "Me: for I know that power has gone forth from Me." Was

[x] Of this portion of the commentary Mai has recovered but very little: this passage, however, is found by him in one Catena A. f. 130, but with three or four slight additions; of which the most important is, that it inserts here, "which was a very great sign of the reality of His flesh, and of His trampling down pride; for they did not follow Him at a distance, but closed Him round on all sides."

it then for love of glory that the Lord did not allow this instance of His godlike working—the miracle, I mean, that had happened to the woman to remain concealed? By no means do we say this, but rather, that it was because He ever keeps in view the benefit of those who are called to grace through faith. The concealment then of the miracle would have been injurious to many, but being made known, it benefited them in no slight degree; and especially the ruler of the synagogue himself. For it gave security to the hope to which he looked forward, and made him firmly trust that Christ would deliver his daughter from the bonds of death.

But it is itself a fit subject for our admiration. For that woman was delivered, being saved from a state of suffering thus bitter and incurable; and thereby we again obtain the firm assurance, that the Emmanuel is very God. How and in what manner? Both from the miraculous event itself, and from the words which with divine dignity He spake. "For, I "know, He said, that power has gone forth from Me." But it transcends our degree, or probably that even of the angels, to send forth any power, and that of their own nature, as something that is of themselves. Such an act is an attribute appropriate solely to the Nature That is above all, and supreme. For every created being whatsoever that is endued with power, whether of healing, or the like, possesses it not of itself, but as a thing given it by God. For to the creature all things are given, and wrought in it, and of itself it can do nothing. As God therefore He said "I knew that power has "gone forth from Me."

And the woman now made confession; and inasmuch as with her malady, with the disease, I mean, which had afflicted her, she had put off the fear, which made her wish to remain concealed, she proclaimed the divine miracle: and therefore was very fitly deemed worthy of His tranquillizing words, and received security that she should suffer from her malady no more; for our Saviour Christ said unto her, "Daughter, thy faith hath saved thee: go in peace."

And this too was for the benefit of Jairus, though it was indeed a hard lesson. For he learns, that neither the legal worship, nor the shedding of blood, nor the slaying of goats and calves, nor the circumcision of the flesh, nor the rest of the

sabbaths, nor ought besides of these temporary and typical matters, can save the dwellers upon earth ; faith only in Christ can do so, by means of which even the blessed Abraham was justified, and called the friend of God, and counted worthy of especial honours. And the blessing of God has been given also to those, who according to the terms of the promise were to be his sons : even unto us. "For they are not all Israel, "who are of Israel, neither because they are the seed of Abra- "ham, are they all sons : but the children of the promise are "accounted as the seed." To us then this grace belongs : for we have been adopted as Abraham's sons, "being justified not "so much by the works of the law, as by faith in Christ ;" by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen[y].

Rom. ix. 6.

Gal. ii. 16.

[y] Mai adds from H. f. 30. an allegorical interpretation of the two miracles given there under the names both of Origen and Cyril, and in Corderius under those of Cyril and Geometra. In the appendix however to vol. xiv. of the Bibliotheca vet. Patrum Gallandii, p. 95, it is found in Origen's Commentaries, and to him therefore it should be assigned.

SERMON XLVI.

C. viii. 49–56. *And while He is speaking, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead: trouble no more the Teacher. But when Jesus heard it, He answered and said, Fear not: believe only, and she shall live. And when He came unto the house, He suffered no one to go in with Him, save Peter, and James, and John, and the father and the mother of the maiden. And all wept and bewailed her. But He said, Weep not: for the damsel is not dead, but sleepeth. And they laughed at Him, knowing that she was dead. But He made them all go out, and took her by the hand, and called, saying, Maid, arise. And her spirit returned, and she arose immediately: and He commanded to give her somewhat to eat. And her parents were astonished. And He commanded them to tell no one what was done.*

om. μηκέτι Gs.

τινὰ σὺν αὐτῷ BST. οὐδένα Gs.

τὸ κοράσιον γὰρ οὐκ ἀπέθ. S. οὐ γὰρ ἀπέθ. BG. οὐκ ἀπέθ. TGs. om. ἐκβαλὼν ἔξω πάντας καὶ BT.

O COME, all ye who love the glory of the Saviour, and thereby weave crowns for your heads, come once again, that we may rejoice in Him, and as we extol Him with endless
Is. xxv. 1. praises, let us say in the words of the prophet Isaiah: "O "Lord, my God, I will praise Thee; and I will laud Thy "name; for Thou hast wrought wonderful works, even a "counsel true from the beginning." What then is the counsel and purpose of God the Father, which was from the beginning, and was true? Plainly that respecting us. For Christ foreknew, even before the foundations of the world, His mystery: but it was in the last ages of the world that He arose for the inhabitants of earth, that having borne the sin of the world, He might abolish both it and death, which is its consequence, and was brought upon us by its means. For so He Himself plainly
John xi. 25. said, "I am the resurrection and the life:" and "he that be-
John v. 24. "lieveth on Me hath everlasting life, and shall not come into "judgment, but hath passed from death unto life." And this then we shall see fulfilled in actual facts. For the ruler of the synagogue of the Jews drew near, and embracing the Saviour's

knees, besought Him to deliver his daughter from the bonds of death:—for lo! already she had been brought down unto this, and was in extreme danger. And the Saviour consented, and set out with him, and was even hastening onward to the house of him who asked the favour, as well knowing that what was being done would profit many of those who followed Him, and would also be for His own glory. And thus on the way the woman was saved, who was the victim of a severe and incurable malady. For she had an issue of blood, which no one could stanch, and which set at nought the art of physicians: but no sooner had she touched the hem in faith, than she was forthwith healed; and a miracle thus glorious and manifest was, so to speak, the work merely of Christ's journey.

And afterwards there met them from the ruler of the synagogue's house a messenger, saying: "Thy daughter is dead: "trouble not the Teacher." What, then, was Christ's answer, seeing that He possesses universal sovereignty; that He is Lord of life and death; and by the all-powerful determination of His will accomplishes whatsoever He desires? He saw the man oppressed with the weight of sorrow, swooning, and stupefied, and all but despairing of the possibility of his daughter being rescued from death. For misfortunes are able to disturb even an apparently well-constituted mind, and to estrange it from its settled convictions. To aid him, therefore, He gives him a kind and saving word, fit to sustain him in his fainting state, and work in him an unwavering faith, saying, "Fear "not: only believe, and she shall live."

And having now come to the house of His supplicant, He quiets their lamentations, silences the musicians, and stops the tears of the weepers, saying, "The damsel is not dead, but "rather sleepeth." And they, it says, laughed at Him. Observe here, I pray, the great skill of the management. For though He well knew that the damsel was dead, He said, "She is not dead, but rather sleepeth." For what reason? That by their laughing at Him, they might give a clear and manifest acknowledgment that the damsel was dead. For probably there would be some of that class who always resist His glory, who would reject the divine miracle, and say, that the damsel was not yet dead; and that in being delivered from

sickness, there was nothing done by Christ very extraordinary. To have, therefore, the acknowledgment of many that the damsel was dead, He said, that she was rather sleeping. And let no man affirm that Christ spake untruly. For to Him, as being Life by nature, there is nothing dead. And this is the reason why we, having a firm hope of the resurrection of the dead, call them "those that sleep." For in Christ they will
Rom. vi. 8. arise: and, as the blessed Paul says, "They live to Him," in that they are about to live.

But observe this also. For as if to teach us to avoid vainglory;—though certainly no such admirable deeds can be wrought by us;—when He came to the house in which the damsel was lying dead, He took in with Him but three of the holy Apostles, and the father and the mother of the damsel.

And the manner in which He wrought the miracle was worthy of God. For having taken her, it says, by the hand, He said, Damsel, arise: and she arose immediately. O the power of a word, and the might of commands that nothing can resist! O the life-producing touch of the hand, that abolishes death, and corruption! These are the fruits of faith, for the sake of which the law also was given to those of old time by the hand of Moses.

But perhaps some one may say to this: 'But lo! any one 'can see that the ceremonial ordained by the law is unlike and 'at variance with faith in Christ: for the law commands us to 'make use of bloody sacrifices; but faith rejects every thing 'of the kind, and has brought in for mankind a worship to be 'offered in spirit and in truth. For even Christ is somewhere 'found thus speaking by the harp of the Psalmist to God the
Ps. xl. 6. 'Father in heaven: "Sacrifices and offerings Thou didst not '"desire: whole burnt offerings, and for sins, Thou hadst no '"pleasure in: but a body hast Thou framed for Me. Then '"said I, Lo! I come: for in the chapter of the books it is '"written of Me: I delight to do Thy will, O God," Offerings 'therefore by blood are unavailing; but the sweet savour of 'spiritual worship is very acceptable to God. And this no man 'can present unto Him, unless first he possess that faith which 'is by Christ. And the blessed Paul bears witness to this,
Heb. xi. 6. 'where he writes: "Without faith, no man can ever do that '"which is well pleasing."'

It is necessary, therefore, for us to explain in what sense we say that the law was given because of faith. The blessed Abraham then was justified by obedience and faith. For it is written: "That Abraham believed God; and he was called Jam. ii. 23.
"the friend of God, and faith was counted to him for right-"eousness." And God promised him both that he should be the father of many nations, and that all nations should be blessed in him; that is to say, by the imitation of his faith. One can see, therefore, that the grace that is by faith is prior to the ceremonial enjoined by the law, in that Abraham attained unto it while still uncircumcised. And afterwards, in process of time, the law entered by the hand of Moses. Did it then thrust away the justification that is by faith,—that I mean which God promised to those who follow the steps of the faith of our father Abraham, which he had while still uncircumcised? But how can this be true? The blessed Paul, therefore, writes: "This I say then, that the covenant, which Gal. iii. 17.
"was confirmed of old by God, the law, which was four hun-"dred and thirty years afterwards, does not disannul, so as to "make the promise given to the fathers of no effect." And again: "Is the law then against the promises of God? It Gal. iii. 21.
"may not be." And the same divine Paul further teaches us the reasons for which the law at length entered by the ministration of angels, and the manner in which it confirms the faith in Christ, by having been brought in before the time of the incarnation of the Only-begotten, saying at one time, that "the law entered that sin might abound:" and at another Rom. v. 20.
again, "that the Scripture hath included all things under sin:" Gal. iii. 22.
and again, "The law, therefore, was added, because of trans- Gal. iii. 19.
"gressions."

Do you wish to learn how the Scripture included all things under sin? If so, I will explain it to the best of my ability. The heathen, then, as those who were without God, and destitute of hope, were in this world as men imprisoned in the pitfalls of baseness, and entangled without hope of escape in the cords of sin. On the other hand, the Israelites possessed indeed the law as a schoolmaster: but no man could be justified by its means. For there is no profit to them that are in their sins in an offering by blood. And to this Paul again bears witness, saying; "For the blood of bulls, and of goats, cannot Heb. x. 4.

"take away sins." The law is the proof of the infirmity of all
2 Cor. iii. 7. men: and therefore the blessed Paul calls it "the ministry of "condemnation." Sin abounded by its means: and that, not as though it made any man sin, but rather because it declared the condemnation of him who was subject to offences. It was enacted, therefore, because of transgressions, that as now no man was able to attain to a blameless life, the bringing in of the justification that is by Christ might be altogether necessary. For there was no other way by which the inhabitants of earth could escape from the tyranny of sin. The law, then, entered first for the sake of faith, to declare the guilt of those who were liable to infirmities, and prove them to be sinners. It sent men, therefore, so to speak, to the cleansing that is in Christ by faith. And for this reason the blessed Paul again
Gal. iii. 24. wrote: "Therefore the law was our schoolmaster unto Christ. "But now that faith has come, we are no longer under a "schoolmaster." For we are all sons of God by faith in Christ Jesus.

Faith, then, in every way, is the cause of life, as that which slays sin, the mother and nurse of death. Excellently, therefore, said Christ to the ruler of the synagogue of the Jews, when his daughter was dead; "Fear not: only believe, and "she shall live." For, as I said, Christ makes those live who
Acts xvii. 28. approach Him by faith, in that He is life; "for in Him we "live and move, and are:" and He will raise the dead "sud-
1 Cor. xv. 52. "denly, in the twinkling of an eye, at the last trump," as it is written. And having this hope in Him, we shall both attain to the city that is above, and reign as kings with Him; by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON XLVII.

C. ix. 1-5.

And when He had called the twelve Apostles, He gave them power and authority over all the devils, and to heal sicknesses. And He sent them to preach the kingdom of God, and to heal the sick. And He said unto them, Take nothing for the way: no staff: no scrip: neither bread nor money: nor shall ye have two coats. And into whatsoever house ye enter, there abide, and thence depart. And whosoever will not receive you, when ye depart from that city, shake off the dust from your feet for their testimony.

ἀποστόλους S. μαθητὰς αὐτοῦ Bs. om. GT. om. τοὺς ἀσθενοῦντας BT. ῥάβδον GST. ῥάβδους Bs. ἀνὰ δύο GTs. om. ἀνὰ BS. τὸν κον. BS. καὶ τὸν κον. GTs. μαρτύριον αὐτῶν S.

IT is a true saying, that the fruit of good deeds is honourable. For those who wish to lead lives pure and undefiled as far as is possible for men, Christ will adorn with His gifts, and grant them an abundant recompense for all their saintly deeds, and make them partakers of His glory. For it is impossible that He should ever lie who says: "As I live, saith the Lord, 1Sam. ii. 30.
"those who honour Me, I will honour."

As a plain and clear proof of this, I take the glorious and noble company of the holy Apostles. Behold them highly distinguished, and crowned with more than human glory, by this fresh gift bestowed by Christ. "For He gave them, it says, "power and authority over all the devils, and to heal sick-"nesses." Observe again, I pray, that the Incarnate Word of God exceeds the measure of humanity, and is radiant with the dignities of the Godhead. For it transcends the limits of human nature, to give authority over unclean spirits to whomsoever He will: as does also the enabling them to deliver from sicknesses such as were afflicted with them. For God, indeed, bestows on whom He will powers of this kind; and on His decree alone it depends that any are able, according to His good pleasure, to work divine miracles, and act as ministers of the grace that is from above: but to impart to others the gift bestowed on them, is altogether an impossibility. For the majesty and glory of the supreme nature is found existing essentially in nothing that has being, except in Itself, and It only.

Be it, therefore, angel or archangel, that any one mentions, or thrones and dominions, or the seraphim, which again are higher in dignity, let him wisely understand this: that they indeed possess pre-eminent authority by the powers given them from above, such as language cannot describe, nor nature bestow: but reason altogether forbids the supposition of their imparting these powers to others. But Christ bestows them, as being God therefore, and as out of His own fulness: for He is Himself the Lord of glory and of powers.

The grace then bestowed upon the holy Apostles is worthy of all admiration; but the bountifulness of the Giver surpasses all praise and admiration: for He gives them, as I said, His own glory. Man receives authority over the evil spirits, and reduces unto nothingness the pride that was so high exalted, and arrogant, even that of the devil: his wickedness he renders ineffectual, and, by the might and efficacy of the Holy Ghost, burning him as with fire, he makes him come forth with groans and weeping from those whom he had possessed. And yet in old time he had said: "I will hold the whole world in my "hand as a nest, and will take it as eggs that are left: and "there is no one that shall escape from me, or speak against "me." He missed, then, the truth, and fell from his hope, proud and audacious though he was, and vaunting himself over the infirmity of mankind. For the Lord of powers marshalled against him the ministers[z] of the sacred proclamations. And this verily had been foretold by one of the holy prophets when speaking of Satan and the holy teachers: "That suddenly they shall arise that bite thee: and they shall awake "that afflict thee, and thou shalt be their prey." For, so to speak, they bit Satan by attacking his glory, and making his goods a spoil, and bringing them unto Christ by means of

Is. x. 14. (Sept.)

Hab. ii. 7.

[z] Ministers, *ἱερουργούς*: and again, a little below, it occurs in the same sense as one occupied with or engaged in any religious duty, "the ministers of the divine preaching." See also Rom. xv. 16. And at the end of the sentence "teachers" in the Greek is *μυσταγωγοί*, properly "initiators in the mysteries," and so applied in the Church originally to such as had the office of initiating the catechumens; but in process of time it came simply to mean "to teach:" so Cyril, Glaph. i. in Ex. p. 252. even adds *μυστήριον*, to complete the sense; *παρὰ τῆς ἐξ ἐθνῶν ἐκκλησίας δέξεται Χριστὸν ἡ τῶν Ἰουδαίων συναγωγὴ μυσταγωγουμένη τὸ ἐπ' αὐτῷ μυστήριον.*

faith in Him: for so they attacked Satan himself. Great therefore was the power given unto the holy Apostles by the decree and will of Christ, the Saviour of us all. "For He gave them "power and authority over the unclean spirits."

We will, in the next place, also inquire, if it seem good, whence a grace, thus illustrious and famous, descended upon mankind. The Only-begotten Word therefore of God crowned human nature with this great honour by becoming flesh, and taking upon Him our likeness. And thus, without in one single particular departing from the glories of His majesty;—for He wrought deeds worthy of God, even though He became, as I said, like unto us, and was of flesh and blood;—He broke the power of Satan by His almighty word. And by His rebuking the evil spirits, the inhabitants of earth became able to rebuke them also.

And that what I say is true, I will endeavour to make quite certain. For the Saviour, as I said, was rebuking the unclean spirits: but the Pharisees, opening their mouth to deride His glory, had the effrontery to say, "This man casteth not out Mat. xii. 24.
"devils, but by Beelzebub, prince of the devils." But the Saviour rebuked them for so speaking, as men prone to mockery, and ill-disposed, and utterly without understanding, thus saying; "If I by Beelzebub cast out devils, by whom do your "sons cast them out? Therefore shall they be your judges." For the blessed disciples, who were sons of the Jews by their descent according to the flesh, were the terror of Satan and his angels: for they broke their power in the Name of Jesus Christ of Nazareth. And our Lord further said: "But if I by "the Spirit of God cast out devils, then the kingdom of God is "come upon you." For He, as the Only-begotten Son of the Father, and the Word, both was and is omnipotent, and there is nothing that is not easy to Him: but inasmuch as He rebuked evil spirits while He was man, human nature was triumphant in Him, and crowned with godlike glory; for it was capable of rebuking even the evil spirits with power. By Christ's casting out devils, therefore, the kingdom of God came unto us: for one may affirm that it is the perfection of godlike majesty to be able to beat down Satan in spite of his resistance.

He glorified therefore His disciples by giving them authority and power over the evil spirits, and over sicknesses. Did He then thus honour them without reason, and make them illustrious without any cogent cause? But how can this be true? For it was necessary, most necessary, that having been publicly appointed ministers of the sacred proclamations, they should be able to work miracles, and by means of what they wrought convince men of their being the ministers of God, and mediators of all beneath the heaven, inviting them all to reconciliation and justification by faith, and pointing out the way of salvation and of life that is thereby. For the devout and intelligent need generally only reasoning to make them understand the truth: but those who have wandered without restraint into rebellion, and are not prepared to receive the sound speech of him who would win them for their true profit;—such require miracles, and the working of signs: and scarcely even so are they brought to thorough persuasion.

For we often find that the discourse of the holy Apostles prospered in this way. For, for example, Peter and John delivered from his malady that lame man who lay at the beautiful gate. And upon his entering the temple, they had his aid, as it were, in testimony of the great deed that had been wrought, and spake with great boldness concerning Christ, the Saviour of us all; even though they saw that those whose lot it was to be rulers of the synagogue of the Jews, were still travailling with bitter ill-will against Him. For they said: "Ye men of Israel, " why wonder ye at this, or why gaze ye at us, as though by " our own might or righteousness we made this man to walk? " The God of Abraham, and the God of Isaac, and the God of " Jacob, the God of our fathers, hath glorified His Son Jesus, " Whom ye delivered up and denied in the presence of Pilate, " when he would have let Him go. But ye denied the Holy " One, and the Just, and asked for a murderer to be granted " you. And Him the Prince of Life ye killed; Whom God " raised from the dead. And of Him we are witnesses: and " His Name, through faith in His Name, hath made this man " strong whom ye see and know: and faith in Him hath given " him this soundness in the presence of you all." But although many of the Jews were embittered at a loftiness of speech such

Acts iii. 12.

as this, yet against their will they put, so to speak, a bridle upon their wrath, being ashamed because of the greatness of the miracle.

And there is another point we must not omit. For having first invested the holy Apostles with powers thus splendid, He then bids them depart with speed, and commence their office of proclaiming His mystery to the inhabitants of the whole earth. For just as able generals, having equipped their bravest soldiers with weapons of war, send them against the phalanxes of the enemy; so too does Christ, our common Saviour and Lord, send the holy teachers of His mysteries, clad as it were in the grace that He bestows, and fully equipped in spiritual armour, against Satan and his angels; that so they may be unconquerable and hardy combatants. For they were about to do battle with those who in old time held mastery over the inhabitants of earth; even against the wicked and opposing powers, who had divided among them all under heaven, and had made those their worshippers who had been created in the image of God. These, then, the divine disciples were about to vex, by summoning to the knowledge of the truth those that were in error, and giving light to them that were in darkness: while those who in old time worshipped them, they rendered earnest followers of such pursuits as become saints.

For this reason very fitly He bade them take nothing with them, wishing them both to be free from all worldly care, and so entirely exempt from the labours that worldly things occasion, as even to pay no regard to their necessary and indispensable food. But manifestly One Who bids them abstain even from things such as these, entirely cuts away the love of riches and the desire of gain. For their glory, He said, and, so to speak, their crown, is to possess nothing. And He withdraws them even from such things as are necessary for their use, by the command to carry nothing whatsoever, neither staff, nor scrip, nor bread, nor money, nor two coats. Observe, therefore, as I said, that He withdraws them from vain distractions, and anxiety about the body, and bids them have no cares about food, repeating to them, as it were, that passage in the Psalm: "Cast thy care upon the Lord, and He "shall feed thee." For true also is that which Christ said: Ps. lv. 22.

Luke xvi. 13. "Ye are not able to serve God and Mammon." And again;
Mat. vi. 21. "For where thy treasure is, there will thy heart be also."

That they may lead, therefore, a consistent and simple life, and, being free from vain and superfluous anxiety, may devote themselves entirely to the duty of proclaiming His mystery, and labour without ceasing in publishing to men everywhere the tidings of salvation, He commands them to be indifferent both as regards clothing and food. And to the same effect the Saviour elsewhere spake: "For let your loins, He says, be "girt, and your lights burning." But by their loins being girt, He means the readiness of the mind for every good work: and by their lights burning, that their heart be filled with divine light. And in like manner the law also of Moses plainly commands those who ate of the lamb: "Thus shall ye eat it: "your loins shall be girt: and your staves in your hands: "and your sandals on your feet." Observe, therefore, that those in whom Christ, the true Lamb, dwells, must be like men girt for a journey: for they must "shoe their feet with the "readiness of the Gospel of peace," as blessed Paul wrote unto us; and be clad as becometh wayfarers. For it is not fitting for those charged with the divine message, if they would prosper in their office, to remain stationary; but, as it were, they must constantly be moving forward, and run, not for an uncertainty, but to win a glorious hope. For even those who once had fallen under the hand of the enemy, if by faith they fight for Christ, the Saviour of us all, will inherit an incorruptible crown.

(Margin: Luke xii. 35. — Ex. xii. 11. — Eph. vi. 15.)

But I can imagine some one saying, O Lord, Thou hast commanded thy ministers to carry with them no supply whatsoever of necessaries for food and raiment: whence, then, will they obtain what is essential and indispensable for their use? This too He at once points out, saying; "Into whatsoever "house ye enter, there abide, and thence depart." The fruit, He says, which you will obtain from those you instruct, shall be sufficient. For those who receive from you things spiritual, and gain the divine seed for their souls, shall take care of your bodily needs. And this no one can blame: for the wise Paul also sent word as follows: "If we have sown unto you spiritual "things, is it a great thing if we shall reap your bodily things?

(Margin: 1 Cor. ix. 11.)

"So the Lord also commanded, that those who preach the "Gospel shall live of the Gospel." And that this same truth is signified by the command of Moses, he clearly shews, saying, "It is written, Thou shalt not muzzle the trampling ox." And what the intention of the law is he again showed, saying, "Doth God care for oxen? or sayeth He it altogether on our "account, because it is fit that he who plougheth should "plough in hope: and he who trampleth the corn as having "hope to share in it?" For the teachers, therefore, to receive from those taught these trifling and easily procurable matters is in no respect injurious.

Deut. xxv. 4.

But He commanded them both to abide in one house, and from it to take their departure.[a] For it was right, both that those who had once received them should not be defrauded of the gift: and that the holy Apostles themselves should not place any impediment in the way of their own zeal and earnestness in preaching God's message, by letting themselves be carried off to various houses by those whose object was, not to learn of them some necessary lesson, but to set before them a luxurious table, beyond what was moderate and necessary.

And that it is by no means without its reward to honour the saints, we learn from our Saviour's words. For He said unto them; "Whosoever receiveth you receiveth Me, and whosoever receiveth Me receiveth Him That sent Me." For He purposely makes His own, and takes unto Himself, the honours paid to the saints, in order that on every side they may have security. For what is there better, or what is comparable unto the honour and love due unto God? But this is rendered by giving honour to the saints. And if he who receiveth them is right blessed, and of glorious hope, how must not also the converse be entirely and absolutely true! For he must be full of utter misery, who is indifferent to the duty of honouring the saints. For this reason He said, "that when ye go out from that "house, shake off the very dust from your feet for their testi-"mony."

Mat. x. 40.

[a] Mai here inserts μὴ in the Greek, which equally with the Syriac has no negative: but certainly without reason, as the meaning is, that when they took their final departure from the city, it was to be from the same house which they had first entered.

And next, we must see what this signifies. And it is this: That from those who would not receive them, nor set store by the charge confided to them, nor obey the sacred message, nor receive the faith;—from such they should refuse to receive any thing whatsoever. For it is unlikely that those who despise the master of the house, will shew themselves generous to the servants: and that those who impiously disregard the heavenly summons, will ask a blessing of its preachers, by offering them things of no value, and such as the disciples could without trouble obtain from their own people. For it is written,
Ps. cxli. 5. (Sept.) "Let not the oil of the wicked anoint my head." And besides they ought to feel that their love was due to those only who love and praise Christ; and avoid all others of a different cha-
Ps. cxxxix. 21. racter: for it is written: "Have I not hated, O Lord, them "that hate Thee: and been hot exceedingly at Thy enemies? "I have hated them with a perfect hatred: they have become "my enemies." So is the love proved of earthy soldiers: for it is not possible for them to love foreigners, while paying a due regard to their king's interests. We learn this too by
Mat. xii. 30. what Christ says: "that he who is not with Me is against "Me; and he that gathereth not with Me altogether scat-"tereth."

Whatsoever, therefore, Christ commanded his holy Apostles was exactly fitted for their use and benefit: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON XLVIII.

And the day began to decline: and the twelve drew near, and said unto Him, Send the multitudes away, and let them go into the villages, and fields round about, and lodge, and find victuals: for we are here in a desert place. But He said unto them, Give ye them to eat. But they said, We have no more than five loaves and two fishes: unless we go and buy food for all this people. But they were about five thousand men. And He said to His disciples, Make them sit down in companies of fifty each. And they did so, and made them all sit down. And when He had taken the five loaves and the two fishes, He looked up to heaven and blessed them, and brake, and gave to His disciples to set before the multitudes. And they did eat, and were all filled: and that which remained over unto them was taken up, even twelve baskets of fragments. C.ix.12-17. ἦσαν δ S.

THE Jews, in my opinion, have not a single argument that can serve before the tribunal of God as a defence for their disobedience: for their opposition had no appearance of reason on its side. And why so? Because the law of Moses, by shadows and figures, led them unto the mystery of Christ. For the law, or rather the things it contained, was symbolical, and in it the mystery of Christ was depicted by type and shadow as in a painting. And the blessed prophets also foretold long before that in due time there should come One to redeem all beneath the heaven, and further proclaimed the very place of His birth in the flesh, and the signs that He would accomplish. But they were so obdurate, and their mind so indiscriminately set upon that alone which agreed with their prejudices, that they would not receive the words of instruction, nor be brought to obedience even by miracles so splendid and glorious.

Such then was their conduct: but let us, who have acknowledged the truth of His appearing, offer Him our praises for His godlike works; such as that which the passage before us records. For we learn by it, that our Saviour from time to

time went out from Jerusalem and other cities and towns, followed by multitudes, some seeking deliverance from the tyranny of devils, or recovery from sickness; but others desiring to receive instruction from Him, and constantly with great earnestness, remaining with Him, that they might be made fully acquainted with His sacred doctrines. When then the day was declining, as the Evangelist says, and evening had all but arrived, the disciples had care of the multitudes, and drew near, offering requests on their behalf. For they said, " Send them away, that they may go into the neighbouring " villages and fields, and lodge and find victuals; for we are " in a desert place."

But let us carefully inquire what is the meaning of the expression " Send them away." For we shall see by it both the admirable faith of the holy apostles, and also the supernatural and wonderful power of Christ the Saviour of us all, in whatsoever He willeth to perform. For, as I said, some of them followed beseeching Him to deliver them from the evil spirits that oppressed them, while others sought recovery from various maladies. Since, therefore, the disciples knew that by the mere assent of His will he could accomplish for those sick persons what they wanted, they say " Send them away:" not so speaking as though they were themselves at all annoyed, and considered that the proper time had gone by; but seized with love toward the multitudes, and beginning to have a concern for the people, as being already intent upon their pastoral office: so that we may even take pattern by them ourselves. For to draw near, and make supplication on the people's behalf, is an act becoming to the saints, and the duty of spiritual fathers, and the proof of a mind that has regard not to selfish objects alone, but already considers as its own the interests of others: of which surpassing love this is a clear and very evident instance. And if we may be permitted to carry our argument above the level of human things, we say, for the benefit of such as meet with it, that when in earnest prayer we continue with Christ, whether asking of Him healing for the maladies of our souls, or deliverance from other sicknesses, or desiring to obtain anything whatsoever for our advantage; there is no doubt that when we ask in prayer any thing that is good for us, there supplicate in our behalf both the intelli-

gent powers, and those holy men who have freedom of access παρρησία.
unto Him.

But observe the incomparable gentleness of Him Whom they supplicate. For not only does He grant all that they ask Him to bestow on those who followed Him, but also adds thereto of His own bountiful right hand; refreshing in every way those that love Him, and nurturing them unto spiritual courage. And this we may see from what has now been read. For the blessed disciples besought Christ that those who were following Him, having had their requests granted them, might be sent away, and disperse as they best could. But He commanded them to supply them with food. The thing, however, was impossible in the eyes of the disciples, for they had brought nothing with them but five loaves and two fishes: and this they drew near and confessed to Him. To magnify, therefore, the greatness of the miracle, and make it in every way evident that He is in His own nature God, He multiplies that little many times, and looks up to heaven to ask a blessing from above, being intent in this also upon our good. For He is Himself That which filleth all things, being the blessing[b] that cometh from above from the Father. But that we may learn that when we commence a meal[c], and are about to break bread, it is our duty to offer it to God, placing it, so to speak, upon our stretched out hands, and calling down a blessing upon it from above, He purposely became our precedent, and type, and example in the matter.

But what was the result of the miracle? It was the satisfying a large multitude with food: for there were as many as five thousand men besides women and children, according to
what another of the holy Evangelists has added to the narra- Mat. xiii.
tive. Nor did the miracle end here; but there were also 21.
gathered twelve baskets of fragments. And what do we infer from this? A plain assurance that hospitality receives a rich recompense from God. The disciples offered five loaves: but

[b] Εὐλογία, upon which word conf. the note in p. 71.

[c] In the margin there is the following note; "Upon the duty, when we are about to approach the table, of offering the bread, and invoking a blessing upon it from above." The same hand has marked with a cross all the passages in the first volume of the MS. which affirm the divinity of the Son.

after a multitude thus large had been satisfied, there was gathered for each one of them a basketful of fragments. Let nothing therefore prevent those who are willing from receiving strangers, whatever there may be likely to blunt the will and readiness of men thereunto: and let no one say, "I do not "possess suitable means; what I can do is altogether trifling "and insufficient for many." Receive strangers, my beloved; overcome that unreadiness which wins no reward: for the Saviour will multiply thy little many times beyond expectation, and though thou givest but little, thou wilt receive much.
2 Cor. ix. 6. "For he that soweth blessings shall also reap blessings[d]," according to the blessed Paul's words.

The feeding, therefore, of the multitudes in the desert by Christ is worthy of all admiration; but it is also profitable in another way. For we can plainly see that these new miracles accord with those in old time, and that they are the acts of
Ps. lxxviii. 24. one and the same power. "He rained manna in the desert "upon the Israelites; He gave them bread from heaven; "man did eat angels' food," according to the words of praise in the Psalms. But lo! again in the desert He has abundantly supplied those in need of food, bringing it down, as it were, from heaven. For His multiplying that little many times, and feeding, so to speak, with nothing so large a multitude, is not unlike that former miracle. And to address myself once again to the throng of the Jews, Thou wast in need of the natural water, when thou wast walking in that long wilderness; and God gave thee thy desire beyond thy hopes, and from
Ps. lxxviii. 15. an unlooked-for quarter. For, as the Psalmist says, "He clave "the rock in the desert; He gave them drink as from the "vast abyss; and He brought forth water out of the rock, "and made water flow like rivers." Tell me then, when thou hadst drunk, didst thou praise the Worker of the miracle? Didst thou raise thy tongue for thanksgiving? or wast thou induced by what had happened to acknowledge the ineffable power of God? Not so: for thou murmuredst against God,
Ps. lxxviii. 19. saying, "Can God prepare a table in the wilderness? If He "smote the rock, and the waters flowed, and He made the "streams overflow; can He also give bread, or prepare a

[d] For the meaning of "blessings," see p. 109.

"table for His people?" Thou wast not astonished at seeing the flint rock the source of copious rivers; fountains issuing marvellously from stones, and streams running with rapid force, but imputedst weakness to Him Who is Almighty. And yet how was it not rather thy duty to perceive that He is the Lord of powers? How indeed could He be unable to prepare a table, Who made the flint rock a fountain and a stream, flowing over for that multitude?

But since thou hast brought thyself to so great folly as to imagine that there is anything impossible with God, and with empty babble hast said that He cannot prepare a table for His people in the wilderness, answer the question we now put to thee: Wilt thou embrace the faith now that thou seest a table prepared by Christ in the wilderness, and an innumerable multitude so abundantly supplied with food that twelve baskets of remnants were collected? or wilt thou still refuse to believe, and ask another sign? When, therefore, wilt thou be found believing? When wilt thou cease from finding fault with the ineffable power of Christ? When wilt thou put a door and bolt to thy tongue? and delivering it from the language of blasphemy, change it to a better use by praising Him, so that thou also mayest be a partaker of the blessings He bestows? For His mercies are revealed upon those who love Him, and He delivers them from all sickness. He supplies them also with spiritual food, by means of which each one attains to manliness in every thing that is praiseworthy. But upon the unbelieving and contemptuous He bestows no such gifts, but rather brings upon them that condemnation which they fitly deserve. For by one of His holy prophets He as it were said unto them, "Behold, they who serve Me shall eat, but ye shall Is. lxv. 13.
"suffer hunger. Behold, they who serve Me shall drink, but "ye shall thirst. Behold, they who submit themselves to Me "shall rejoice in happiness, while ye shall lament from sorrow "of heart, and wail from contrition of spirit." And again it is written, "The Lord killeth not the righteous soul with Prov. x. 3.
"hunger, but wasteth the life of the wicked."

For the flocks of the believers have, as it were, a pasture full of divers plants and flowers, in the holy Scriptures, which are their wise guides: and filled with spiritual joy at the glorious doctrines and instructions which they contain, they fre-

quent the sacred courts. And this it is which long ago was
Is. xxx. 25. proclaimed in the words of Isaiah: "And there shall be upon "every high mountain, and upon every high hill, running
Joel iii. 18. "waters upon that day." And again; "And the mountains "shall drop sweetness: and the hills flow with milk." For it is the custom of divine Scripture to compare to mountains and hills those set over others, and whose office it is to teach, inasmuch as they are high exalted, in respect, I mean, of their thoughts being occupied with elevated subjects, and withdrawn from things earthly: while the waters and the sweetness and the milk are the instructions which flow from them as from fountains. "There shall be then, He says, at that time from "every high mountain, and from every high hill, flowing "waters, and sweetness and milk." And these are the spiritual consolations of holy instructors, offered to the people under their charge. Of these the Jewish congregations are deprived, because they did not receive Christ, the Lord of the hills and mountains, the Giver of spiritual consolation, Who
John vi 33. offers Himself as the bread of life to those who believe in Him: for He it is Who came down from heaven, and gave life to the world: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON XLIX.

And it came to pass that as He was alone, praying, His disciples were with Him: and He asked them, saying, Whom do the multitudes say of Me that I am? And they answered and said, Some, indeed, John the Baptist: and others, Elijah: and others, that some prophet of those in old time has risen again. And He said unto them; But whom do ye say that I am? And Peter answered and said, The Christ of God. And He charged and commanded them to tell this to no man, saying, The Son of man is about to suffer many things, and to be rejected of the elders, and chief priests, and scribes: and be slain, and rise again the third day. C. ix. 18-22. ἄλλοι μὲν Ἰω S. ἀναστῆναι GST. ἐγερθῆναι BGs.

WELL may we call out to those who would search the sacred Scriptures, "Arouse ye, and awake." For it is a thing impossible to perceive the exact meaning of the mystery of Christ, if we use for this end a debauched mind, and an understanding drowned, so to speak, in sleep. Need rather is there of a wakeful mind, and a penetrating eye; for the subject is one difficult to comprehend in the highest degree. And this is apparent now that our discourse has come to the explanation of the passage before us. For what says the Evangelist? "And it came to pass that as He was alone, praying, His dis-"ciples were with Him; and He asked them, saying; Whom "do the multitudes say of Me that I am?" Now the first thing we have to examine is, what it was which led our Lord Jesus Christ to propose to the holy apostles this question, or inquiry. For no word or deed of His is either at an unseasonable time or without a fitting reason; but rather, He does all things wisely and in their season. What therefore do we say, or what suitable explanation do we find for His present acts? He had fed in the desert a vast multitude of five thousand men: and how had He fed them? With five loaves! breaking with them into morsels two small fish! And these so multiplied out of nothing, that twelve baskets of fragments even were taken up. The blessed disciples therefore were astonished as well as the multitudes, and saw by what had been wrought, that He is

in truth God and the Son of God. And afterwards, when they had withdrawn from the multitude and He was alone, He occupied Himself in prayer, in this too making Himself our example, or rather instructing the disciples how to discharge efficiently their office as teachers. For it is, I think, the duty of those who are set over the people, and whose lot it is to guide Christ's flocks, constantly to occupy themselves with their necessary business, and openly practise those things with which God is well pleased: even that saintlike and virtuous conduct which gains great admiration, and is certain to profit the people under their charge. For they ought either to be actively engaged in those duties which are to the glory of God: or such as in their retirement bring upon them a blessing, and call down upon them power from on high: of which latter, one and the most excellent is prayer. Knowing which the divine Paul said, "Pray without ceasing." (1 Thess. v. 17.)

As I said, then, the Lord and Saviour of all made Himself an example to the disciples of saintlike conversation, by praying alone, with them only in His company. But His doing so might perchance trouble the disciples, and beget in them dangerous thoughts. For they saw Him praying in human fashion, Whom yesterday they beheld working miracles with godlike dignity. It would not therefore have been entirely without reason, had they said among themselves; Oh, strange conduct! Whom must we consider Him to be? God, or man? If we say man, and like one of us; like one, that is, of the holy prophets; we see from the ineffable miracles which He works, that He far transcends the limits of human nature: for in manifold ways He doeth wonders as God. If we say He is God, surely to pray is unbefitting One Who is God by nature. For of whom can God ask what He wishes to receive? And of what can God at all be in want? To chase away therefore such confusing thoughts, and to calm their faith, which, so to speak, was tempest-tossed, He makes this inquiry; not as though He were at all ignorant of what was commonly said of Him, either by those who did not belong to the synagogue of the Jews, or by the Israelites themselves: His object rather was to rescue them from the general mode of thinking, and implant in them a correct faith, "Whom, therefore, He asks, "do the multitudes say that I am?"

Thou seest the skilfulness of the question. He did not at once say, "Whom do ye say that I am? but refers to the rumour of those that were without, that having rejected it, and shewn it to be unsound, He may then bring them back to the true opinion. Which also happened: for when the disciples had said, "Some John the Baptist, and others Elijah, and "others, that some prophet of those in old time has risen up;" He said to them, "But ye, whom do ye say that I am?" Oh! how full of meaning is that "ye!" He separates them from all others, that they may also avoid their opinions, and not conceive an unworthy idea of Him, nor entertain confused and wavering thoughts, themselves too imagining that John had risen again, or one of the prophets. Ye therefore, He says, who have been chosen; who by My decree have been called to the apostleship; who are the witnesses of My miracles; whom do ye say that I am?

First before the rest Peter again springs forth, and makes himself the mouthpiece of the whole company, pouring forth the expression of love to God, and giving utterance to a correct and faultless confession of faith in Him, saying, "The Christ of God." The disciple is unerring: a thoroughly intelligent explainer of the mystery. For he does not simply say, that He is a Christ of God; but "the Christ" rather: for there are many who have been called "Christ," from having in various ways been anointed of God. For some have been anointed as kings; and some as prophets; while others, having received salvation by That Christ Who is the Saviour of all, even we ourselves, obtain the appellation of christ, as having been anointed by the Holy Ghost. For it is said in the words of the Psalmist, of those in old time, that is, before the coming of our Saviour: "Touch not My christs, and do My prophets Ps. cv. 15.
"no harm." But the words of Habakkuk refer to us; "Thou Hab. iii. 13.
"hast gone forth to the salvation of Thy people: to save Thy "christs." Christs therefore there are many, and they have so been called from the fact [of having been anointed]: but He Who is God the Father's Christ is One, and One only: not as though we indeed are christs, and not God's christs, but belonging to some other person: but because He and He alone has as His Father Him that is in heaven. Since therefore most wise Peter, confessing the faith correctly and without

error, said, "The Christ of God," it is plain, that distinguishing Him from those to whom the appellation generally belongs, he referred Him to God, as being His sole (Christ). For though He be by nature God, and shone forth ineffably from God the Father as His only begotten Word, yet He became flesh according to the Scripture. The blessed Peter therefore professed faith in Him, lending, as I before said, his words to the whole company of the holy apostles, and acting as spokesman for them all, as being more accurate than the rest.

And this too we ought to observe: that in Matthew's account we find that the blessed disciple said, "Thou art the "Christ, the Son of the living God:" but the wise Luke, summing up so to speak the purport, agrees with him in the thoughts, but using fewer words, tells us that he said, "The "Christ of God." Moreover no mention is here made of that which the Saviour spake to him: but in Matthew again we find that He said to Him plainly: "Blessed art thou, Simeon, "son of Jonah: for flesh and blood hath not revealed it to "thee, but My Father in heaven." The disciple therefore was verily taught of God; nor did he make this profession of faith for us of his own thoughts merely, but because the divine light shone upon his understanding, and the Father led him to a correct knowledge of the mystery of Christ. What therefore do those mistaken innovators[e] say to this, who unwarrantably pervert the great and adorable mystery of the incarnation of the Only Begotten, and fall from the right way, walking in the path of crookedness? For the wise Peter acknowledged one Christ: while they sever that One into two, in opposition to the doctrines of truth. 'But yes, he replies, 'the disciple acknowledged one Christ; and so do we also 'affirm that there is one Christ, by Whom we mean the Son, 'even the Word that is from God the Father[f].' To this then

Mat. xvi. 16.

Id. v. 17.

[e] The Nestorians.

[f] These words contain the supposed defence of Nestorius, confining the appellation "Christ" to the divine Person, the Word, and denying it to the human person, the "Son of man," or "Son of David." But they require some modification: for Nestorius did not confine the appellation, Christ, to the divine Person, but said that it was a title common to both. So in his letter to Cyril, Harduin's Conc. I. 1278, having quoted the words of the Creed, "We believe in Jesus Christ, "our Lord, His only-begotten Son," he says, 'Observe, I pray, how, 'having laid down as foundations

what do we reply? Is it not plain then, we say, to every one, that Christ asks the holy apostles, not, Whom do men say that the Word of God is? but, who "the Son of man is?" and that

'the terms Lord, Jesus, Christ, 'Only-begotten, and Son, as com-'mon both to the Godhead and the 'manhood, they proceed to build 'upon them the tradition of the In-'carnation, and the Passion, and 'the Resurrection.' And soon afterwards commenting upon Phil. ii. 5, he says, 'St. Paul being about 'to speak of the Passion, that no 'one may imagine God the Word 'to be capable of suffering, uses the 'term Christ, as significative of the 'Substance incapable of suffering 'and of that capable of suffering in 'a single person.' So again he does not object to the title of Χριστοτόκος being applied to the Virgin; οὐ φθονῶ τῆς φωνῆς τῇ Χριστοτόκῳ παρθένῳ: Quat. xxi. p. 1412. What he denied was that there was any such union of the two natures in our Lord as for the Virgin to be correctly called Θεοτόκος, or for it to be orthodox to affirm the divinity of our Lord considered as the Son of man. Thus in Quat. xvi, p. 1415, he says, 'Because God 'was present in that which was as-'sumed, viz., human nature, that 'which was assumed, as being 'joined with That Which assumed 'it, is also called God, because of 'the Assumer.' Ἐπειδήπερ ἐν τῷ ληφθέντι Θεὸς, ἐκ τοῦ λαβόντος ὁ ληφθεὶς, ὡς τῷ λαβόντι συναφθεὶς, συγχρηματίζει Θεός. But in this very quaternion he says that Christ is a title applicable to either nature: 'The appellation Christ, like that of 'Son, and Lord, as used in the 'Scriptures of the Only-Begotten, 'expresses the two natures, signi-'fying at one time the Godhead, at 'another the manhood, and at an-'other both together.' Nevertheless he affirmed that these titles were used differently of the two natures: for while they belonged to the divinity absolutely, they belonged to the manhood only κατὰ συνάφειαν, by conjunction: for the two natures were not *united* but *coupled*, each energizing separately and apart. And this συνάφεια was the very keystone of his doctrine, so that he well said in Quat. xv. ἀσύγχυτον τὴν τῶν φύσεων τηρῶμεν συνάφειαν. In Cyril's answer to his letter preserved in Harduin I. 1286, we have a most temperate and exact statement of the doctrine sanctioned by the council of Ephesus, and confirmed subsequently at Chalcedon; 'Confessing that the Word was 'substantially united—ἡνῶσθαι not 'συνῆφθαι—to the flesh, we worship 'one Son and Lord Jesus Christ, 'not putting them apart and dis-'tinguishing between man and God, 'nor regarding them as joined to 'one another by oneness of dignity 'and command: nor again giving 'the name of Christ in one special 'sense to the Word of God, and in 'another special sense to the seed 'of the woman: but acknowledging 'one Christ only, even the Word of 'God the Father, with the flesh 'which He made His own." This last quotation shews with what modification we are to take the less exact statement in the text; in answering which, however, S. Cyril refutes, not the confining the title, Christ, to the divinity, but the separation of the natures, shewing that Peter acknowledged Him Whom he saw present before him as "the Son of God the Father, the "Word That sprang forth from His "substance."

it was of Him that Peter confessed, that He is "the Christ of "God?" Let them also explain this to us: How is Peter's confession worthy of admiration, if it contain nothing profound and hidden, and, so to speak, not apparent to the generality? For what verily did God the Father reveal to him? That the Son of man is a man? Is this the God-taught mystery? Is it for this that he is admired, and deemed worthy of such surpassing honours? For thus he was addressed, "Blessed art "thou, Simeon, son of Jonah."

The reason, however, for which he was thus admired is a very just one; for it was because he believed that He Whom he saw as one of us, that is, in our likeness, was the Son of God the Father, the Word, namely, That sprang forth from His substance, and became flesh, and was made man. See here, I pray, the profundity of the thoughts, the importance of the confession, the high and weighty mystery. For He Who was there in the likeness of mankind, and as a portion of creation, was God, Who transcends all created things! He Who dwells in the high and lofty place was abased from His glory to be in poverty like unto us! And He Who, as God, is Lord of all, and King of all, was in the likeness of a slave, and in the measure of a slave! This is the faith the Saviour crowns; to those thus minded He extends His bountiful right hand. For when He had praised Peter, and said that he was taught of God, as one who had obtained the revelation from above, from God the Father, He makes him more assured and more abundantly confirmed in the faith he had professed concerning Him, by saying: "And I say unto thee,

Mat. xvi. 18.

"that thou art a stone; and upon this stone I will build My "church: and I will give thee the keys of the kingdom of "heaven. Whatsoever thou shalt bind on earth shall be bound "in heaven, and whatsoever thou shalt loose on earth shall be "loosed in heaven."

For observe how He makes Himself at once the Lord of heaven and of earth. For He promises things that exceed our nature, and surpass the measure of humanity; yea, rather, even that of the angelic rank: and are suitable for that nature only to bestow, Whose glory and sovereignty transcend all. For, first He says that the church belongs to Him; the sacred Scriptures nevertheless distinctly ascribe it rather to God,

and to Him only, saying that it is "the church of God."[g] 1 Tim. iii. 15.
For they say that "Christ presented it to Himself, having Eph. v. 27.
"neither spot nor stain, but holy rather, and blameless."
As being God therefore He says that it is His, and promises moreover to found it, granting it to be unshaken, as being Himself the Lord of powers.

And next He says that He gives him the keys of heaven. Who is it then that thus pours forth language appropriate to God? Is it an angel? or some other intelligent power, whether principality, or throne, or dominion? or those holy seraphs? Not at all: but, as I said before, such language belongs to Almighty God alone, Whose is the sovereignty of earth and heaven. Let not, then, these innovators divide the one Christ, so as to say that one Son is the Word of God the Father, and that He Who is of the seed of David is another Son. For Peter made mention of one Christ; even the Only-begotten Who became man and was made flesh: and for this confession was counted worthy of these extraordinary honours.

When, however, the disciple had professed his faith, He charged them, it says, and commanded them to tell it to no man: "for the Son of man," He said, "is about to suffer "many things, and be rejected, and killed, and the third day "He shall rise again." And yet how was it not rather the duty of disciples to proclaim Him everywhere? For this was the very business of those appointed by Him to the apostleship. But as the sacred Scripture saith, "There is a time for Eccles. iii. 1.
"everything." There were things yet unfulfilled which must also be included in their preaching of Him: such as were the cross; the passion; the death in the flesh; the resurrection from the dead; that great and truly glorious sign by which testimony is borne Him that the Emanuel is truly God, and by nature the Son of God the Father. For that He utterly abolished death, and effaced destruction, and spoiled hell, and overthrew the tyranny of the enemy, and took away the sin of the world, and opened the gates above to the dwellers upon earth, and united earth to heaven: these things proved Him to be, as I said, in truth God. He commanded

[g] The Copyist has here apparently omitted a line to the effect that the Scriptures also ascribe the church to Christ.

them, therefore, to guard the mystery by a seasonable silence until the whole plan of the dispensation should arrive at a suitable conclusion. For then, when He arose from the dead, He gave commandment that the mystery should be revealed to all the inhabitants of the earth, setting before every man justification by faith, and the cleansing efficacy of holy baptism. Mat.xxviii. 18. For He said, "All power is given unto Me in heaven and in "earth: Go ye, make disciples of all nations, baptizing them "in[i] the Name of the Father, and of the Son, and of the Holy "Ghost, and teaching them to observe all those things which "I have commanded you. And lo! I am with you always, "even unto the end of the world." For Christ is with us and in us by the Holy Ghost, and dwells in the souls of us all: by Whom and with Whom to God the Father be praise and dominion and honour with the Holy Ghost, for ever and ever, Amen.

[i] As the Syriac has but one preposition ܒ with which to express both εἰς and ἐν, the translation may either be "into" the Name, or "in" the Name.

SERMON L.

FIT TO BE READ AT A TIME OF PERSECUTION.

And He said to them all, Whosoever will come after Me, let C.ix.23-26.
him deny himself, and take up his cross every day, and come after Me. For whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall save it. For what is a man profited, who hath gained the whole world, but hath lost himself, or fallen short? For whosoever shall be ashamed of Me, and of My words, of him shall the Son om. λόγους T.
of man be ashamed when He shall come in His glory, and in His Father's, and of His holy angels.

[a] MIGHTY generals encourage their trained warriors to deeds of courage, not only by promising them the honours of victory, but even by telling them that the very fact of suffering brings them glory, and gains for them all praise. For it is impossible for those who would win fame in battle not sometimes to have to endure wounds also from their opponents. But their suffering is not without its reward, for they are praised as those who bravely assaulted the enemy; and the very wound bears witness to the courage and valour of their mind. And much the same arguments we see our Lord Jesus Christ also using in a discourse, the occasion of which was as follows; He had just shewn the disciples that it was altogether necessary for Him to endure the wicked enterprizes of the Jews, and be mocked by them, and spit upon in the face, and put to death, and the third day rise again. To prevent them, therefore, from imagining that He indeed for the life of the world would suffer the scorn of those murderers, and the other cruelties which they inflicted upon Him; but that they would be permitted to live quietly, and might without blame avoid the suffering readily for their piety's sake, and the endurance even of death

[a] A few passages occur in the Aurea Catena, ascribed to S. Cyril, not contained in the Greek, and such are generally also not recognised by the Syriac. The commencement of this homily is, however, an instance to the contrary, the purport of it being very correctly given; as also another passage which occurs towards the end.

itself in the flesh, should it so befal, and by so doing would incur no disgrace, He of necessity, so to speak, testifies that those who would be thought worthy of the glory He bestows, must attain to it by proportionate acts of bravery, saying, "He that "will come after Me, let him deny himself, and take up his "cross every day, and come after Me."

Here, too, we must wonder at the love of Christ the Saviour of us all towards the world; for He not only consented Himself to suffer and bear so great ignominy, humbling Himself even to the cross and death for our sakes, but also rouses His chosen followers to the same excellent desire: even those who were to be the instructors of men every where, and hold the post of commanders-in-chief over the people committed to their care. For those who were appointed to so great a ministry must in very deed be thoroughly brave and valiant, armed with an unshaken mind and invincible courage, so as to dread no difficulties, and even if death befal, to deride its terrors, and set at nought every fear. He who thus acts denies himself, since, so to speak, he resigns this temporal life, and deems its concerns worthy of no regard, inasmuch as his choice is to suffer for the blessedness and love that is in Christ. So does a man follow Christ. For the company of the holy Apostles is, as it were, set before us by the Psalmist's harp, as crying out unto Christ
Ps. xliv. 22. the Saviour of all: "For Thy sake we are killed every day; we "have been counted as sheep for the slaughter." For in this
Heb. xii. 2. also they are like unto the Emmanuel, "Who for the joy that "He had, endured the cross, having despised the shame."

He would have those, therefore, who were to be the teachers of all beneath the sun superior to timidity and the base love of the world, laying it down as their duty to suffer for love of Him. And He has Himself taught us what is the character of those of His apostles who love Him, where he said to
John xxi. 15. the blessed Peter, "Simeon, son of Jonah, lovest thou Me?
—— x. 11. "Feed My lambs; feed My sheep." "He was the good "Shepherd; He laid down His life for the sheep." For He was not a hireling; rather, those that were saved were His own: He saw the wolf coming; He made no attempt to flee; He despised not the flock; but, on the contrary, yielded Himself to be torn by it, that He might deliver and save us:
Is. liii. 5. "For by His bruises we have been healed," "and He was

"afflicted for our sins." Those, therefore, who would follow Him, and earnestly desire to be like Him, and are set over His intelligent flocks, must undergo similar labours. For numerous savage beasts encircle them, violent, and implacable, and that slay cruelly, and hurry souls to the pit of destruction. For the more learned and skilful of the heathen possess great eloquence, and adorn their false doctrine with beautiful language: and thus they pervert some simple-minded men, making them often wish to share their malady, and depart from the God Who is over all, to worship others in His stead which are no gods. These heaped upon the holy Apostles unendurable persecutions, and exposed them again and again to dangers. For the blessed Paul commemorates the things he had been seen to suffer at Iconium and Lystra, and at Ephesus and Damascus. For at one time he says, "In Damascus the chief captain of Aretas the king watched the city "of the Damascenes wishing to seize me, and from a window they "let me down from the wall in a basket, and I was delivered from "his hands." And again at another time, "Alexander the smith "caused me much evil." What then is the testimony of this mighty Evangelist, this courageous and valiant champion, who everywhere despised the utmost dangers? "For to me," he says, "that I live is Christ; and that I die is gain." And again, "I am crucified with Christ; but henceforth I no more live, "but Christ liveth in me: and that which I live here in the "flesh, I live by faith in the Son of God, Who loved me, and "yielded up Himself for my sake."

2 Tim. iii. 11. — 2 Cor. xi. 32. — 2 Tim. iv. 14. — Phil. i. 21. — Gal. ii. 20.

But the violence of the Jews broke forth frequently against the other apostles also: they persecuted them; they summoned them before their synagogues; they scourged them wickedly, commanding them to keep silence, and desist from their sacred preachings: for they said, "Did we not strictly "command you not to speak to any man in this Name?—even the "Name of Christ, the Saviour of us all;—and behold! ye have "filled Jerusalem with your doctrine." But after the disciples had borne their violent accusation for the firm love they had to Christ, they went out "rejoicing that they were counted "worthy to suffer shame for the Name." But had they been timid, and abject, and frightened at words, and overpowered by the terrors of death, how would they have been proved? or how have offered as fruits to God those who were called by their

Acts v. 28.

means? For, also, the wise Paul whom no difficulty whatsoever could overpower, when on his way to Jerusalem the prophet Agabus loosed his girdle, and bound his own feet, and said,
Acts xxi. 11. "So shall the Jews at Jerusalem bind that man to whom this "girdle belongs," answered and said, "What do ye, that ye "weep and break my heart? for I am ready not only to be "bound, but also to die for the Name of our Lord Jesus "Christ." Excellently, therefore, did He command them manfully to prevail over every persecution, and boldly to undergo trials, as being well assured that if thus they will be zealous in His cause, they will become His friends, and share His glory. If, therefore, a man be ready to endure and despise the terrors of death, has he lost himself and departed, and is there nothing more in store for him? By no means: for in that he loses his life, he especially finds it; while to find it is to bring upon himself destruction. What fear, therefore, can the saints now feel, if that which seemed to be hard proves rather joyous to them that bear it; while that which is dear to men, as being exempt from pain, leads them especially downwards to destruction and the snare of hell, according to the Scripture.

But[b] that it is incomparably better, far above the splendour and pleasure of the world, to excel in the love of Christ, He shews us by saying, "For what is a man profited who hath "gained the whole world, but hath lost himself, or fallen "short?" For when a man looks chiefly to that which is pleasant and profitable for the moment, and therefore avoids suffering, and desires to live joyously, even though he have wealth and abundance of possessions, yet what profit hath he
Prov. x. 2. therefrom when he has lost himself? "Treasures profit not
1 Cor. vii. 31. "the wicked," but "the fashion of this world passeth away:"
Wisd. v. 9. and "like clouds those pleasures recede," and riches flies away
Prov. x. 2; xi. 4. from those that possess it: "but righteousness delivereth from "death."

And further, to set plainly before us the reward of our

[b] Aquinas (Ed. Ven. 1775, vol. v. 134), has "Quod autem incomparabiliter exercitium pacis Christi superet delicias et pretiosa mundi, "insinuat subdens; Quid proficit "&c." It is impossible to conjecture what can have been the reading of the translator in the Library of the Fathers, who renders it, "But that incomparable exercise "of the passion of Christ, which "surpasses the delights and precious "things of the world, is alluded to "when He adds, 'What is a man "'advantaged,'" &c.

being willing to labour, He says: "For whosoever shall be "ashamed at Me and at My words, at Him shall the Son of "man be ashamed when He shall come in His glory, and of "His Father, and of His holy angels." Much that is both useful and necessary does He effect by these words. For in the first place He shews that entirely and altogether it follows that those who are ashamed[c] at Him and at His words will meet with the reward they merit. And what could so give us joy as this? For if there are some in whose presence the Judge feels shame, as owing them the reward of obedience, and the dignities and crown due to their love and affection for Him, and the honours won by their bravery, how may we not without fear of contradiction say that they most certainly will henceforth live in never-ending honours and praises who have attained to such splendid blessings?

But, next, He also begets in them fear as well, in that he says that He shall descend from heaven, not in His former lowliness and humiliation, like unto us, but in the glory of His Father; even in godlike and transcendent glory, with the holy angels keeping guard around Him. Most miserable, therefore, and ruinous would it be to be condemned of cowardice and indolence when the Judge has descended from above, and the angelic ranks stand at His side. But great and most blessed, and a foretaste of final blessedness is it to be able to rejoice in labours already accomplished, and await the recompense of past toils. For such as these shall be praised, Christ Himself saying unto them: "Come, ye blessed of My Father, inherit Mat. xxv.
"the kingdom prepared for you from the foundation of the 34.
"world." May we also be deemed worthy of these rewards by the grace and lovingkindness of Christ the Saviour of us all: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

[c] In this argument S. Cyril takes the being ashamed in a good sense, as "feeling reverence at." Similarly it is understood by the Vulgate: Qui enim erubuerit Me, et Meos sermones, hunc Filius hominis erubescet. This Wiclif renders, "Whoso "schameth Me and My wordis, "mannes Sone shall schame him," &c. And the sense in which he uses shame we may see in his version of Luke xviii. 2: "There was "a juge in a citee, that drede not "God, neither schamede of men."

SERMON LI.

C. ix. 27–36.

ἐγένοντο δὲ μετὰ ταῦτα S.

καὶ εἶδον S.

ὁ ἀγαπητός GSs. ὁ ἐκλελεγμένος BGT.

But I say unto you truly, there are some of those standing here who shall not taste of death, until they have seen the kingdom of God. And there were after these things about eight days, and He took Peter, and John, and James, and went up to the mountain to pray. And while He was praying, the look of His countenance was altered, and His raiment was white, shining like lightning: and behold! two men talked with Him, who were Moses and Elijah: who having appeared in glory, spake of His departure, that He was about to accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: but having roused themselves, they both saw His glory, and the two men that stood with Him. And it came to pass, that when they were separating from Him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for Thee: and one for Moses: and one for Elijah: not knowing what he said. While he spake these things, there came a cloud, and overshadowed them; and they feared as they entered the cloud. And there was a voice from the cloud, saying, This is My beloved Son, hear Him. And when there was the voice, Jesus was found alone; and they kept silence, and told no man in those days ought of the things they had seen.

THOSE who are skilful in the combat rejoice when the spectators clap their hands, and are roused to a glorious height of courage by the hope of the chaplets of victory: and so those whose desire it is to be counted worthy of the divine gifts, and who thirst to be made partakers of the hope prepared for the saints, joyfully undergo combats for piety's sake towards Christ, and lead elect lives, not setting store by a thankless indolence, nor indulging in a mean timidity, but rather manfully resisting every temptation, and setting at nought the violence of persecutions, while they count it gain to suffer in His behalf. For they remember that the blessed Paul thus writes,

"The sufferings of this present time are not worthy of the "glory that is about to be revealed in us." Rom. viii. 18.

Observe, therefore, how perfectly beautiful is the method οἰκονομία. which our Lord Jesus Christ uses here also for the benefit and edification of the holy Apostles. For He had said unto them, "Whosoever will come after Me, let him deny himself and Luke ix. 23. "take up his cross every day, and follow Me. For he that "will save his life shall lose it; and he that will lose his life "for My sake shall find it." The commandment is indeed both for the salvation and honour of the saints, and the cause of the highest glory, and the means of perfect joy: for the choosing to suffer for the sake of Christ is not a thankless duty, but on the contrary makes us sharers in everlasting life, and the glory that is prepared. But as the disciples had not yet obtained power from on high, it probably occasionally happened, that they also fell into human weaknesses, and when thinking over with themselves any such saying as this, may have asked "how does a man deny himself?" or how having lost himself does he find himself again? And what reward will compensate those who thus suffer? Or of what gifts will they be made partakers? To rescue them therefore from such timid thoughts, and, so to speak, to mould them unto manliness, by begetting in them a desire of the glory about to be bestowed upon them, He says, "I say unto you, there are some of those "standing here, who shall not taste of death until they have "seen the kingdom of God." Does He mean that the measure of their lives will be so greatly prolonged as even to reach to that time when He will descend from heaven at the consummation of the world, to bestow upon the saints the kingdom prepared for them? Even this was possible for Him: for He is omnipotent: and there is nothing impossible or difficult to His all-powerful will. But by the kingdom of God He means the sight of the glory in which He will appear at His manifestation to the inhabitants of earth: for He will come in the glory of God the Father, and not in low estate like unto us. How therefore did He make those who had received the promise spectators of a thing so wonderful? He goes up into the mountain taking with Him three chosen disciples: and is transformed to so surpassing and godlike a brightness, that His garments even glit-

tered with rays of fire, and seemed to flash like lightning. And besides, Moses and Elijah stood at Jesus' side, and spake with one another of His departure, which He was about, it says, to accomplish at Jerusalem: by which is meant the mystery of the dispensation in the flesh; and of His precious suffering upon the cross. For it is also true that the law of Moses, and the word of the holy prophets, foreshewed the mystery of Christ: the one by types and shadows, painting it, so to speak, as in a picture; while the rest in manifold ways declared beforehand, both that in due time He would appear in our likeness, and for the salvation and life of us all, consent to suffer death upon the tree. The standing, therefore, of Moses and Elijah before Him, and their talking with one another, was a sort of representation, excellently displaying our Lord Jesus Christ, as having the law and the prophets for His body guard, as being the Lord of the law and the prophets, and as foreshewn in them by those things which in mutual agreement they before proclaimed. For the words of the prophets are not at variance with the teachings of the law. And this I imagine was what Moses the most priestly and Elijah the most distinguished of the prophets were talking of with one another.

But the blessed disciples sleep awhile, as Christ continued long in prayer:—for He performed these human duties as belonging to the dispensation:—and afterwards on awaking they became spectators of changes thus splendid and glorious: and the divine Peter, thinking perchance, that the time of the kingdom of God was even now come, proposes dwellings on the mountain, and says that it is fitting there should be three tabernacles, one for Christ, and the others for the other two, Moses and Elijah: "but he knew not," it says, "what he "was saying." For it was not the time of the consummation of the world, nor for the saints to take possession of the hope
Phil. iii. 21. promised to them; for as Paul says, "He will change our "humble body into the likeness of His,—that is, Christ's—glo-"rious body." As therefore the dispensation was still at its commencement, and not yet fulfilled, how would it have been fitting for Christ to have abandoned His love to the world, and have departed from His purpose of suffering in its behalf? For He redeemed all under heaven, by both undergoing death

in the flesh, and by abolishing it by the resurrection from the dead. Peter therefore knew not what he said[n].

But besides the wonderful and ineffable sight of Christ's glory, something else was done, useful and necessary for the confirmation of their faith in Him: and not for the disciples only, but even for us too. For a voice was given forth from the cloud above, as from God the Father, saying: "This "is My beloved Son, hear Him. And when there was the "voice," it says, "Jesus was found alone." What then will he who is disputatious and disobedient, and whose heart is incurable, say to these things? Lo! Moses is there, and does the Father command the holy apostles to hear him? Had it been His will that they should follow the commandments of Moses, He would have said, I suppose, Obey Moses; keep the law. But this was not what God the Father here said, but in the presence of Moses and the prophets, He commands them rather to hear Him. And that the truth might not be subverted by any, affirming that the Father rather bade them hear Moses, and not Christ the Saviour of us all, the Evangelist has clearly marked it, saying, "When there was the voice, Jesus "was found alone." When therefore God the Father, from the cloud overhead, commanded the holy apostles, saying, "Hear Him," Moses was far away, and Elijah too was no longer nigh; but Christ was there alone. Him therefore He commanded them to obey.

For He also is the end of the law and the prophets: for which reason He cried aloud to the multitudes of the Jews: "If ye had believed Moses, ye would have believed Me also: John v. 46.
"for he wrote of Me[o]." But as they persevered even unto the end in despising the commandment given by most wise Moses, and in rejecting the word of the holy prophets, they have justly been alienated and expelled from those blessings that were

[n] Mai adds a passage from B, giving a completely distinct reason for the transfiguration, namely, that it was to teach the disciples that at the resurrection the body is not "put off, but a sort of light-like "glory envelopes it."

[o] Again Mai ascribes a passage from B and F to Cyril, remarking upon the terror with which the disciples fell to the ground on hearing the Father's voice, that it proves the necessity of Christ's mediatorship in human form, inasmuch as the glory of God would otherwise have been unendurable to mankind. The passage following the quotation from St. John he omits.

1 Sam. xv. 22. promised to their fathers. For "obedience is better than "sacrifices, and to hearken than the fat of rams," as the Scripture saith. And thus much then of the Jews: but upon us who have acknowledged the revelation, all these blessings have necessarily been bestowed, by means of and as the gift of the same Christ: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever. Amen.

SERMON LII.

But it came to pass, the day after, as they came down from the mountain, a great crowd met Him. And, behold, a man cried out from the crowd, saying, Teacher, I beseech Thee to regard my Son, for he is my only one. And lo, a spirit taketh him, and he suddenly crieth out, and it convulseth and teareth him, and he foameth; and having bruised him scarcely departeth from him. And I besought Thy disciples to cast him out, and they could not. And Jesus answered, and said: O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And when he was yet coming, the devil threw him down, and convulsed him. But Jesus rebuked the unclean spirit, and healed the child, and gave him to his father. And all wondered at the majesty of God. C. ix. 37-43. ἐπίβλεψον Bs. ἐπίβλεψαι GST. om. καὶ ῥήσσει BGTs.

ALL Scripture is inspired of God and profitable: but especially above all besides this is the case with the holy Gospels. For He Who in old time spake the law to the Israelites by the ministry of angels, has in person spoken unto us, when having taken our likeness, He appeared upon earth, and went about among men. For most wise Paul writes: "That while in old "time God spake to the fathers by the prophets in manifold "parts, and manifold manners, He hath in these latter days "spoken unto us by the Son." (Heb. i. 1.) And by one of His holy prophets, He somewhere Himself saith, "I Who speak am near as "the brightness upon the mountains, as the feet of him that "proclaimeth tidings of peace; as one that proclaimeth good "things." (Is. lii. 6.) For lo! He frees us from the tyranny of the enemy, that we may in purity follow Him; and that having brought to nought "the world rulers of this darkness," (Eph. vi. 12.) even wicked spirits, He may present us unharmed unto God the Father.

For that it is by Him that we have gained deliverance from the power of unclean spirits, this lesson proves. For we heard read that a man ran towards Him from among the multitude, and related the intolerable malady of his son. For he said

that he was cruelly torn by an evil spirit, and suffered violent convulsions. But the manner of his approach was not free from fault: for he made loud outcries against the company of the holy apostles, saying that they could not rebuke Satan: whereas it would have been more fitting, had he honoured Jesus when asking His aid, and imploring grace. For He grants us our request when we honour and confide in Him, as being the Almighty, Whose power nothing can withstand. For He verily is the Lord of powers[p], and nothing can offer resistance to His will. Yea rather, everything whatsoever that is capable of possessing power obtains entirely from Him the possibility of being what it is. For just as He sheds His light upon those who are capable of being illuminated, as being Himself the true light; and just as in like manner He is the bestower of wisdom upon those who are capable thereof, as being Himself Wisdom, and perfect understanding: so, inasmuch as He is Power, He bestows power on those capable of receiving it. When then by our disbelief we despise His glory, and wickedly scorn His supreme majesty, we can receive no-
James i. 6. thing from Him: for "we must ask in faith, nothing wavering," as His disciple said.

And that this saying is true, we may perceive even from what takes place among us. For such as present petitions to those who preside over affairs upon earth, and govern mighty thrones, preface their requests with suitable praises, and confess their universal power and majesty; addressing the memorial they present, "To the Lords of earth, and sea, and of

[p] This title of Deity, which is of very frequent occurrence in S. Cyril's works, is the Greek translation of "Jehovah Sabaoth," the Lord of Hosts, Ps. xxiv. 10; and this again the Latins render, "Dominus virtutum." By "powers" the Syrians understood an order of the angelic hierarchy, inferior only to the Cherubs and Seraphs. Among the MSS. obtained by the late Dr. Mill from the Syriac Christians of Malabar, I have found two lists of ecclesiastical and angelic dignities, in which they are ranked as follows: 1. Players on musical instruments. 2. Singers. 3. Doorkeepers. 4. Readers. 5. Subdeacons. 6. Deacons. 7. Priests. 8. Visitors. 9. Chorepiscopi. 10. Bishops. 11. Metropolitans. 12. Patriarchs. 13. Angels. 14. Archangels. 15. Principalities. 16. Dominions. 17. Thrones. 18. Lordships. 19. Powers. 20. Cherubs. 21. Seraphs. By visitors, though the title is taken from the Peschito version of 1 Pet. ii. 25, I imagine the περιοδευταὶ of the Greek Canons to be meant; and the Chorepiscopi, or Village-bishops, had no power to ordain any one above a subdeacon.

"every people and race among mankind:" and afterwards they add an account of what they would ask. The father therefore of the demoniac was rude and uncourteous: for he did not simply ask the healing of the child, and in so doing crown the healer with praises, but, on the contrary, spake contemptuously of the disciples, and found fault with the grace given them. "For I brought him, he says, to Thy "disciples, and they could not cast it out." And yet it was owing to thy own want of faith that the grace availed not. Dost thou not perceive that thou wast thyself the cause that the child was not delivered from his severe illness?

For that we must have faith when we draw near to Christ, and whosoever have obtained from Him the grace of healing, He teaches us Himself, by everywhere requiring faith of those who approach Him, desiring to be counted worthy of any of His gifts. For, for instance, Lazarus died at Bethany, and Christ promised to raise him. When then one of his sisters doubted of this, and had no expectation that the miracle would take place, Christ said, "I am the resurrection and the life. John xi. 25.
"He that believeth in Me, even though he die, shall live." And we find elsewhere a similar occurrence. For Jairus, a ruler of the synagogue of the Jews, when his only daughter was now breathing her last, being caught, so to speak, in the meshes of death, besought Jesus to deliver the damsel from what had happened: and Christ accordingly promised so to do upon arriving at the house of the supplicant. But as He was on His way, a man met Him from the relatives of the ruler of the synagogue, saying, "Thy daughter is dead: trouble not Luke viii. 49.
"the Teacher." And what was Christ's reply? "Fear not: "only believe, and she shall live."

It was the duty therefore of the father of the lad rather to lay the blame upon his own unbelief, than upon the holy apostles. For this reason Christ justly called out, "O faithless "and perverse generation: how long shall I be with you, and "suffer you?" He justly therefore calls both the man himself, and those like him in mind a faithless generation. For it is a wretched malady, and whosoever is seized by it is, as He shews, perverse, and utterly without knowledge to walk uprightly. And therefore the sacred Scriptures say of such persons, "that their ways are crooked, and their paths per- Prov. ii. 15.

"verse." From this malady the divine David fled: and in order that he may also benefit us, he reveals the set purpose
Ps. ci. 4. of his mind thereupon, saying, "A crooked heart hath not "cleaved unto me:" that is, one that cannot walk in an upright course. To such the blessed Baptist, as the forerunner of
Mat. iii. 3. the Saviour, cried, saying, "Prepare ye the way of the Lord, "make His paths straight."

The man therefore was thoroughly an unbeliever, and perverse, refusing the straight paths, straying from the mark, and wandering from the right ways[q]. And Christ deigns not to be with such as are thus minded, and have fallen into this wickedness: and if one may speak in the manner of men, He is tired and weary of them. And this He teaches us saying, "How long shall I be with you, and suffer you?" For he who says, that those were powerless for the expulsion of evil spirits, who by Christ's will had received power to cast them out, finds fault with the grace itself, rather than with the receivers of it. It was wicked blasphemy therefore: for if grace be powerless, the fault and blame is not theirs who have received it, but rather belongs to the grace itself. For any who will may see that the grace which wrought in them was Christ's. For, for instance, the lame man at the beautiful gate of the temple was made whole; but Peter ascribed the miracle
Acts iii. 16. to Christ, saying to the Jews, "For Him Whom ye crucified, "even by Him this man stands before you whole: and the "grace which He bestows hath given him this soundness." Elsewhere the same blessed Peter proclaimed to one of those
Acts ix. 34. who were healed by Him, "Æneas, Jesus Christ healeth thee." It is plain therefore in every way that the man wickedly found fault with Christ's power in saying of the holy apostles, "they could not cast it out."

And besides, Christ is angry when wrong is done unto the holy preachers who have been entrusted with the word of His Gospel, and appointed to teach it to all under heaven, inasmuch as witness is borne them by His grace, that they are His

[q] Aquinas translates correctly, Nescientes procedere rectis incessibus: for though incessus is properly the act of walking, yet as early as Tacitus it began to be used for a path. The translator of the Aurea Catena nevertheless renders it, "not "knowing how to continue in the "right beginnings."

disciples, and they shed the light of the true knowledge of God on those who everywhere were convinced by their doctrines, and the wonderful miracles they wrought. For the miracle constantly, so to speak, leads on to faith. It would have been deserved therefore, had the father of the demoniac gone away disappointed, and been refused the bounteous gift. But that no man might imagine that Christ also was unable to work the miracle, He rebuked the unclean spirit, and forthwith delivered the youth from his malady, and gave him to his father. For up to this time he had not been his father's, but the property of the spirit that possessed him: but being now delivered from his violence, he became once again his father's property, as Christ's gift: Who also gave the holy apostles authority to work divine miracles, and rebuke with irresistible might impure spirits, and crush Satan.

And the multitudes, the blessed Evangelist says, wondered at the majesty of God. When Christ then works miracles, it is God Who is glorified, and God only and solely. For He is by nature God, and His majesty is incomparable, and His supremacy without a rival, resplendent with the sovereignty of God the Father. He is therefore to be extolled with praises, and let us say unto him, "O Lord God of powers, Who is like Ps. lxxxix. 8.
"unto Thee? Powerful art Thou, O Lord, and Thy truth is
"round about Thee." For all things are possible to Him, and easy to accomplish, and nothing whatsoever is too difficult or high: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LIII.

C. ix. 43-45. ἐποίει BGST. ἐποίησεν s. add. ὁ Ἰησοῦς BGs. *And while every one wondered at all things which He did, He said unto His disciples, Lay ye these words to your ears: For the Son of man is about to be delivered up into the hands of men. But they knew not this saying, and it was hid from them that they should not understand it: and they feared to ask Him of this saying.*

1 Tim. iii. 16. PROFOUND in very deed is the mystery of godliness, according to the expression of the wise Paul: but God the Father reveals it to such as are worthy of receiving it. For the Saviour Himself also, when speaking to the Jews, said, John vi. 43. "Murmur not among yourselves: no man can come unto Me, "unless the Father Who sent Me draw him." When then the blessed Peter had been counted worthy of a grace thus glorious and wonderful, being in the neighbourhood of Cæsarea Philippi, he made a correct and faultless confession of faith in him, Mat. xvi. 16. saying, "Thou art the Christ, the Son of the living God." And what was the reward of which he was thought worthy? It was to hear Christ say, "Blessed art thou, Simeon, son of "Jonah: for flesh and blood hath not revealed it to thee, but "My Father in heaven." And he further received surpassing honours: for he was entrusted by Him with the keys of the kingdom of heaven, and the confession of his faith was made the firm foundation for the Church. "For thou," He says, "art "a stone: and upon this stone I will build My Church: and "the gates of hell shall not overpower it."

That those therefore who were to teach the whole world might know exactly His mystery, He usefully and necessarily explains it clearly to them beforehand, saying, "Lay ye "these words to your hearts[r]; for the Son of man is about "to be delivered into the hands of men." The reason then which led Christ so to speak is, I think, a subject both useful

[r] In the text S. Cyril has the right reading "ears," but both here and afterwards he changes it to "hearts," possibly through inadvertence, as no MS. contains this reading, though the more obvious expression.

and necessary for our consideration. He had then led up into the mountain Peter, and James, and John, and been transfigured before them, and His countenance shone as the sun: and He shewed them the glory, with which in due time He will arise upon the world. For He will come, not in humiliation such as ours; nor in the meanness of man's estate, but in the majesty and splendour of the Godhead, and in transcendent glory. And again, when He came down from the mountain, He delivered a man from a wicked and violent spirit. Yet was He certainly about to bear for our sakes His saving passion; and endure the wickedness of the Jews; and, as the minister of His mysteries says, "by the grace of God to taste death for every man." Heb. ii. 9.
But when this came to pass, there is nothing unlikely in supposing that the disciples would be troubled; and in their secret thoughts perhaps even say, How is One so glorious; Who raised the dead by His godlike power; Who rebuked the seas and the winds; Who by a word crushed Satan; how is He now seized as a prisoner, and caught in the snares of these murderers? Were we then mistaken in thinking that He is God? Have we fallen from the true opinion regarding Him? For that those who knew not the mystery, that our Lord Jesus Christ would endure the cross and death, would find therein an occasion of stumbling, is easy to perceive, even from what the blessed Peter said to Him. For though he had not as yet been witness of His passion, but only had heard beforehand that it would befal Him, he interrupted Him, saying, "That be far Mat. xvi. 22.
"from Thee, Lord: this shall not be unto Thee."

In order, therefore, that they might know what certainly would happen, He bade them, so to speak, store up the mystery in their mind. "For lay ye it," He says, "to your hearts." In which words, the "ye" distinguishes them from all others. For He wished indeed that they should themselves know what would happen, but not that they should communicate it to others. For it was not right for the unlearned to be taught simply His future passion, but far better, to convince them at the same time of His having risen divinely from the grave, and abolished death, and so avoid the danger of their being offended. When therefore the time comes, He says, that I must suffer, ask not, How it is that One so glorious, Who per-

formed all these signs, has fallen like one of us unawares into the hands of His enemies: but, on the contrary, be assured, when reflecting upon the dispensation, that I am not led by human compulsion, but go willingly thereunto. For what is there to hinder one Who knows beforehand and clearly proclaims what is to happen, to refuse to suffer, if He so will? But I submit to suffer, in order that I may redeem all beneath the heavens. For this He plainly teaches us elsewhere, saying,
John x. 18. "No man taketh My life from Me, but I lay it down of My "own will. I have power to lay it down: and I have power "to take it again."

"But they, it says, knew not this saying; and it was hid "from them, that they might not perceive it." Now naturally any one may justly wonder, when meditating with himself, how it was that the disciples knew not the mystery of Christ. For though they belonged to the companies of the Jews, yet they were neither slothful nor contemptuous, but on the contrary most earnest and diligent. For though reckoned as handicraftsmen, whose trade was fishing in the lake, yet, as I said, they had been soberly educated, and were far from ignorant of the Mosaic Scriptures: for for this very reason Christ had chosen them. How then were they ignorant of the mystery of Christ, when it had been shadowed forth for them in various places by the law, and beautifully foreshewn in its types as in a painting? For, to shew my meaning by an example, they were not able to flee away from the bondage of Egypt, nor escape from the hand that oppressed them, until they had sacrificed a lamb according to the law of Moses; and when they had eaten its flesh, they anointed the lintels with its blood; and so put the destroyer to shame. But it was not the mere sacrifice of a sheep that made them superior to death and the destroyer. Types travail with the truth: and this act of theirs was, as I said, a foreshewing, by means of what was done in shadows, of the saving efficacy of the death of Christ, and of the abolition of destruction by His blood: Who also further drives away our cruel tyrant, Satan, and delivers from the mastery of impure spirits those whom they had enslaved, and who, like the Israelites made to serve in bricklaying, had become the victims of earthly cares, and pol-

luted fleshly lusts, and the unprofitable distractions of this world.

The mystery of the passion may be seen also in another instance. For according to the Mosaic law two goats were Lev. xvi. 8. offered, differing in nothing from one another, but alike in size and appearance. Of these, one was called "the lord:" and the other, the "sent-away."[s] And when the lot had been cast for

[s] This translation of Lev. xvi. 8. was apparently adopted by S. Cyril to escape from an objection brought against the passage by Julian, as proving the existence of a Deus Averruncus, "an evil-averting de-"mon." For the text is rightly translated by the Sept. κλῆρον ἕνα τῷ κυρίῳ, καὶ κλῆρον ἕνα τῷ ἀποπομπαίῳ: "one lot for the Lord, and "the other lot for the scapegoat," as the A. V. renders it. But as ἀποπομπαῖος in classical Greek signifies a "demon who averts evil," Julian inferred from it the existence of these inferior powers, unto one of which he supposed the second goat was offered: and therefore Cyril, not being acquainted with Hebrew, gives it another meaning, of which the Greek may possibly admit: namely, that two lots were written for the goats, inscribed with these two names, conf. Lib. ix. contra Jul. vi. 301. E. So again in his Epistle to Acacius, V. pt. ii. 224. arguing against a faction, who had adopted the same opinions, he says, "He commanded therefore "two goats to be offered, and two "lots to be written for them, so as "for the one goat to be called Lord, "and the other goat ἀποπομπαῖος. "These therefore were the names "of the goats." In modern times, Bochart, Suicer, and Gesenius, all adopt Julian's view, that ἀποπομπαῖος is equivalent to ἀποτροπαῖος, though it draws but slight confirmation from Josephus, who says, indeed, that the goat was an ἀποτροπιασμὸς, *an averting of evil*, but evidently is referring to v. 21. where Aaron is commanded to lay the sins of the people upon the goat's head. That Cyril had never heard of this meaning of ἀποπομπαῖος is plain; for he calls it ὄνομα τοῖς μὲν ἱεροῖς νόμοις οὐκ ἐγνωσμένον, ἐντριβὲς δὲ ἴσως ἑαυτῷ, i. e. to Julian: and nothing could be more unsafe than to interpret the language of the Sept. by classical Greek usage. That the Jews of the second century understood it in a passive sense is plain from Aquila, who renders it ἀπολελυμένος, and Symmachus who gives ἀπερχόμενος: while the Greek fathers always treat it as equal to ἀποπεμπόμενος, and the Latins as Emissarius, i. e. the goat sent away. Besides, it is quite impossible to suppose that either the Sept., or Aquila and the other Greek translators of the O.T., meant their renderings as an equivalent of the Hebrew לעזאזל, any more than our own translators their word "scapegoat:" for there is not the most distant connection between the Hebrew and any of these significations. They are mere substitutions of the general sense of the passage for a word confessedly untranslatable; for Jonathan, Onkelos, the Samaritan, and most other versions, retain the original word, as does also the A. V. in the margin: or perhaps, they may have supposed it to be explained by שלח, as it

that which was called "lord," it was sacrificed: while the other was sent away from the sacrifice: and therefore had the name of the "sent-away." And Who was signified by this? The Word, though He was God, was in our likeness, and took the form of us sinners, as far as the nature of the flesh was concerned. The goat, then, male or female, was sacrificed for sins. But the death was our desert, inasmuch as by sin we had fallen under the divine curse. But when the Saviour of all Himself, so to speak, undertook the charge, He transferred to Himself what was our due, and laid down His life, that we might be sent away from death and destruction.

The mystery, therefore, was revealed to the Jews, by what was shadowed in the law, had they only been acquainted with the sacred Scriptures. But, as the blessed Paul wrote,
Rom.xi.25. "Blindness in part hath happened unto Israel;" and "even
2 Cor.iii.15. "to this day, when Moses is read, the veil is laid upon their "heart: nor is it unveiled, because in Christ it is done away." They then boast indeed of the law, but its purpose is entirely hidden from them; for it leads us to the mystery of Christ. But that they were without understanding our Saviour shews,
John v. 39. saying; "Search the Scriptures: for in them ye think ye "have eternal life: and they it is that testify of Me. And ye "desire not to come unto Me, that ye may have life." For the divinely-inspired Scriptures conduct him who has understanding to an accurate knowledge of the doctrines of the

occurs in vv. 10. 21. 22. As regards the meaning of עזאזל, *Azazel*, some consider it to be the name of a mountain; Bochart, "the wastes:" others, one of the four chiefs of the devils, whose names Menachem on Lev. assures us are Sammael, Azazel, Azael, and Machazeel: others, that it is Satan's lieutenant, so called in the hymn against Marcion cited by Epiphanius from Irenæus:—

ἅ σοι χορηγεῖ σὸς πατὴρ Σατὰν ἀεὶ
δι' ἀγγελικῆς δυνάμεως Ἀζαζὴλ ποιεῖν.

Upon the whole, I think Ewald's opinion, Krit. Gr. p. 243, is the most defensible, that Azazel means "total separation or removal;" for Gesenius' objection, that Moses would not have used so hard a word when simpler expressions were at hand, has little force, since possibly Moses may have preserved in this rite some patriarchal observance: and nothing is so retentive of ancient words,—as well as also of customs and ideas,—as the ritual of a nation.

truth: but they do not at all benefit the unwise, the ignorant, and the careless. Not because they cannot do so, but because the infirmity of their mind renders them incapable of receiving the light which the Scriptures give. For just as the light of the solar radiance is useless to those deprived of sight; not as though it cannot shine, but because their eyes are incapable of admitting and receiving it; so the holy Scriptures, though inspired by God, profit nothing the unlearned and foolish.

Our duty, therefore, is to draw near unto God, and say; "Open mine eyes: and I shall perceive the wondrous things Ps. cxix. 18.
"of Thy law." So He will reveal Christ to us: by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON LIV.

C. ix. 46–48. *And there entered a thought among them, which of them*
γνοὺς S. *is the greatest. And Jesus, knowing the thought of their*
ἰδὼν BGTs. *heart, took a child, and set him by Him, and said unto them, Whosoever shall receive this child in My name, receiveth Me: and whosoever receiveth Me, receiveth Him*
ἔσται GSs. ἐστιν BGT. *Who sent Me. For he that is least among you all, shall be the chief.*

YE who are zealous after spiritual skilfulness, and thirst for the communication of the sacred doctrines, receive once again the things ye love. And it is no earthly teacher Who leads you to the gainful booty, nor one like unto us Whom ye obtain as your guide, but the Word of God, Who came down from above, even from heaven, and is the true light of heaven and earth. For the whole rational creation is illuminated by His means, inasmuch as He is the giver of all wisdom and understanding. From Him we receive all knowledge of virtue, and the perfect ability to perform good works such as become
Is. liv. 13. saints. For, as Scripture saith, "we are taught of God." And the passage just laid before us bears witness also to what I have said. "For there entered," it says, "a thought among "them:"—that is, among the holy Apostles,—"which of them "is chief."

And now let him who thinks that Jesus was a mere man learn that he is in error, and far gone from the truth. For let him know, that though God the Word became flesh, yet that it was not possible for Him to cease to be that which He was, and that He continued to be God. For to be able to search the hearts and reins, and know their secrets, is the attribute of the supreme God alone, and besides Him of no other being whatsoever. But behold, Christ searcheth the thoughts of the holy Apostles, and fixeth the eye of Godhead upon their hidden feelings. Therefore He too is God, as being adorned with honours thus glorious and divine.

But let us just now investigate this question, whether all the blessed disciples in common were seized with this malady? whether this thought entered all at once? But it is, in my opinion, altogether incredible to suppose that all of them at the same moment became the common prey of one malady: but when, as I imagine, it happened to one, the wise Evangelist, that he might not be found framing an accusation against an individual among his fellow disciples, expresses himself indefinitely, saying, "There entered a thought among "them, who of them is chief." By this, however, we are permitted to see how very wily Satan is in doing evil. For most versatile and full of contrivance is this snake for mischief, plotting in a diversity of ways against those whose love is fixed upon an honourable life, and who earnestly seek after more excellent virtues: and if by fleshly pleasures he can prevail over any one's mind, he savagely makes the assault, and sharpens the goad of voluptuousness, and by the very audacity of his attacks, humbles to base lusts even a well-confirmed mind. But if any one be manly, and escape from these snares, he then uses other artifices, contriving baits to tempt him unto mental maladies. For he sows some seed or other displeasing to God: and in those in whom there is something noble, and the praise of an excellent life, he excites the passion of vainglory, exciting them by little and little to an abominable haughtiness. For just as those who in warlike guise are equipped to do battle with invaders, use many contrivances against them; either drawing bows, which discharge arrows, or hurling stones from slings, or manfully charging them with drawn swords: so also Satan uses every artifice in carrying on war against the saints by means of manifold sins.

The passion, therefore, and lust of vainglory attacked some one of the holy Apostles; for the mere disputing who of them is the chief, is the mark of an ambitious person, eager to stand at the head of the rest. But He slept not Who knoweth how to deliver, even Christ; He saw in the disciple's mind this thought, springing up, in the words of Scripture, like some Heb.xii.15.
bitter plant: He saw the tare, the work of the wicked sower: and before it grew up high; before it struck its root down

deep; before it grew strong, and took possession of the heart; He, so to speak, tears up the evil by the very root. He saw the barbarian's arrow that had found entrance: and before it prevailed, and pierced through the mind, He contrives a medicine. For when passions are but beginning in us, and, so to speak, as yet in their infancy, and not full grown, nor firmly rooted, they are easily overcome. But when they have increased, and grown strong, they are hard to put off, and bear themselves with no little audacity. For this reason one of the
Eccles. x. 4. wise said: "If the spirit of the ruler rise up against thee, leave "not thy place: for yielding heals many sins."

In what way, then, does the Physician of souls amputate the passion of vainglory? How does He deliver the beloved disciple from being the prey of the enemy, and from a thing hateful to God and man? "He took a child, it says, and set "it by Him;" and made the event a means of benefiting both the holy Apostles themselves, and us their successors: for this malady as a general rule preys upon all those who are in any respect superior to other men.

But of what did He make the child He had taken a type and representation? Of an innocent and unambitious life. For the mind of a child is void of fraud, and his heart sincere; his thoughts are simple; he covets not rank, and knows not what is meant by one man being higher in station than another: he has even no unwillingness to be regarded as the least, nor sets himself above any other person whatsoever: and though he be of good family by birth, he does not quarrel about dignity even with a slave: nor though he have rich parents, is he aware of any difference between himself and poor children. On the contrary, he likes being with them, and talks and laughs with them without distinction. In his mind and heart there is great frankness arising from simplicity and innocence. For even the Saviour once said to the holy Apostles, or rather
Mat. xviii. 3. to all those who love Him: "Verily I say unto you, that unless "ye be converted, and become like these children, ye cannot "enter the kingdom of God." And at another time again, when the women were bringing to Him their infants, and the
Luke xviii. 16. disciples prevented them, He said, "Suffer the little children, "and forbid them not, to come unto Me; for of such as they is

"the kingdom of heaven." And again the most wise Paul desires that those who believe in Christ should be "grown men "in understanding, but in malice babes." And another of the holy Apostles said: "As babes just born, love the rational and "pure milk, that ye may grow thereby unto salvation, if so be "ye have tasted that the Lord is kind." 1 Cor. xiv. 20. 1 Pet. ii. 2.

As I said then, Christ brought forward the child as a pattern of simplicity and innocence, "and set him also by Him;" shewing by him, as in a figure, that He accepts and loves those who are such, and deems them worthy, so to speak, of standing at His side, as being like-minded with Him, and anxious to tread in His steps. For He said, "Learn of Me: for I am "meek, and lowly in heart." And if He Who transcends all, and is crowned with such surpassing glories, is lowly in heart, how must it not bring upon such as we are, yea, even upon our very selves, the blame of utter madness,[t] if we do not bear ourselves humbly towards the poor, and learn what our nature is, but love to vaunt ourselves ambitiously above our measure! Mat. xi. 29.

And He further says: "He that receiveth this child in My "name receiveth Me: and he that receiveth Me receiveth "Him that sent Me." Since, therefore, the reward of those that honour the saints is one and the same, whether he who is honoured be, if it so chance, of modest rank, or of exalted station and dignity;—for he receiveth Christ, and by Him and in Him the Father;—how was it not utterly foolish for them to quarrel among themselves, and aim at pre-eminence, and be unwilling to be thought inferior to others, when they were to be accepted on equal terms!

But He makes the purport of this declaration even still more

[t] S. Cyril apparently must have used in the original some such word as *βρόντησις*, or *κεραύνωσις*, which the translator has literally rendered ܡܬܪܥܡܢܘܬܐ; and this term he explains in the margin as signifying "madness; as it were "the headache, ܨܘܕܥܐ, produced "by thunder." Castellus explains ܨܘܕܥܐ as *nausea*, = صُداع: an error for صداع: and this he renders *cephalæa*, "an intense pain in the head," (Plin. xx. 13. 51.): but as צדע signifies *the temple*, (conf. Buxtorf's Rab. Lex.), I have no doubt that its exact meaning is, "a pain in the temples."

plain by saying: "For he that is least among you all, the same "is chief." And how is he the chief, who is regarded as the least? Is the comparison in point of virtue? But how can this be? The foremost place is not assigned to him who is chief in virtue above him who is otherwise. In what way, then, is he chief who is least? Probably, then, He calls him least whom lowly things please, and who, from modesty, does not think highly of himself. Such a one pleases Christ: for it is written,
Luke xiv. 11. "that every one that exalteth himself shall be abased: and he "that humbleth himself shall be exalted." And Christ Him-
Mat. v. 3. self somewhere says, "Blessed are the poor in spirit: for their's "is the kingdom of heaven." The ornament, therefore, of a soul that is sanctified is a poor and humble mind: but the wish to think highly of oneself, and to be at strife with the brethren for the sake of honour and dignity, and foolishly to quarrel with them, is in like manner a disgrace. Such conduct separates friends, and makes even those perhaps great enemies whose dispositions are similar. It overpowers the law of nature, and subverts that innate affection which we owe our brethren. It divides lovers, and sometimes makes even those enemies of one another, who are united by being born from one womb. It fights against and resists the blessings of peace. Miserable is it, and a malady invented by the wickedness of the devil. For what is there more delusive than vainglory? Like smoke it is dispersed; like a cloud it passeth away, and like the vision of a dream changeth into nothingness. It scarcely equalleth the herbage in endurance, and withereth like grass.
1 Pet. i. 24. For it is written, that "all flesh is grass, and all the glory of "man as the flower of grass." It is a weakness, therefore, despised even among us, and numbered among the greatest evils. For who does not reckon a vainglorious man, inflated with empty airs, an annoyance? Who does not regard with contempt, and give the name of "boaster," to one who refuses to be on an equality with others, and thrusts himself forward as if claiming to be accounted their superior? Let, then, the malady of vaingloriousness be far from those who love Christ: and let us rather consider our companions as better than we are, and be anxious to adorn ourselves with that humility of mind, which is well-pleasing to God. For being thus simple-

minded, as becometh saints,[u] we shall be with Christ, Who honoureth simplicity: by Whom and with Whom, to God the Father, be praise and dominion with the Holy Ghost, for ever and ever, Amen.

[u] The MS. reads, "as becometh "the rich;" but as the argument is not addressed to them in particular, I imagine that the translator mistook *ὁσίοις* for *πλουσίοις*, and have translated accordingly.

SERMON LV.

C. ix. 49, 50. *ἐπιστάτα* BGTs. *διδάσκαλε* S. *ἐν τῷ ὀνόμ.* BS. *ἐπὶ τῷ ὀνόμ.* GTs. *ἐκωλύσαμεν* GSTs. *ἐκωλύομεν* B. *εἶπεν δὲ* BS. *καὶ εἶπεν* GTs. add. *οὐ γὰρ ἔστι καθ' ὑμῶν* S. *καθ' ὑμῶν, ὑπὲρ ὑμῶν* BGST. *καθ' ἡμῶν, ὑπὲρ ἡμῶν* s.

And John answered and said: Teacher, we saw one casting out devils in Thy Name, and we forbade him because he followeth not with us. But Jesus said unto him: Forbid him not: for he is not against you. For whosoever is not against you, is on your part.

1 Thess. v. 21. Ps. cxix. 105. Prov. vi. 23.

PAUL requires us to "prove every thing," and says, "Be "wise money-changers." But an exact and scrupulous knowledge of each particular matter we can obtain from no other source than from divinely-inspired Scripture. For David in the Psalms, addressing as it were Christ, the Saviour of all, declares; "Thy law is a lamp to my feet, and a light unto my "paths." And Solomon also writes, that "the commandment "of the law is a lamp and a light." For just as this sensible light that is in the world, by falling on our bodily eyes, dispels the darkness; so also the law of God, when admitted into the mind and heart of man, illuminates it thoroughly, and does not suffer it to fall against the stumblingblocks of ignorance, nor be caught in the wickednesses of sin.

And this I say from admiration of the skilfulness here also displayed in the lessons from the Gospel just set before us, and the purport of which ye doubtless wish to be taught, seeing ye have assembled here from love of the sacred doctrines, and with eagerness have formed the present meeting. What therefore do the wise disciples say, or what do they wish to learn from Him Who endoweth them with all wisdom, and revealeth to them the understanding of every good work? "Teacher, "we saw one casting out devils in Thy name, and we forbade "him." Has the sting of envy troubled the holy disciples? Do they grudge those highly favoured? Have even they admitted within them a passion so abominable and hateful to God? "We saw one, they say, casting out devils in Thy name, "and we forbade him." Tell me, dost thou forbid one who in Christ's name troubles Satan, and crushes evil demons? How was it not thy duty rather to reflect, that he was not the doer

of these wonders, but that the grace which was in him wrought the miracle by the power of Christ? How therefore dost thou forbid him who in Christ wins the victory? "Yes," he saith; "for he followeth not with us." Oh blind speech! For what if he be not numbered among the holy Apostles, who is crowned with Christ's grace, yet is he equally with you adorned with apostolic powers. There are many diversities of Christ's gifts, as the blessed Paul teacheth, saying; "that to one is given 1 Cor. xii. 8. "the word of wisdom, but to another the word of knowledge: "and to another faith; and to another gifts of healings."

What therefore is the meaning of his "not walking with us," or what is the force of the expression? Look then; for I will tell you as well as I can. The Saviour gave the holy Apostles authority over unclean spirits, to cast them out, and to heal all disease and all sickness among the people. And so they did; nor was the grace given them ineffectual. For they returned with joy, saying; "Lord, even the devils are subject "to us in Thy name." They imagined, therefore, that leave was given not to any one else but to themselves alone to be invested with the authority which He had granted them. For this reason they draw near, and want to learn, whether others also might exercise it, even though they had not been appointed to the apostleship, nor even to the office of teacher.

Mat. x. 1.

Luke x 17.

We find something like this also in the ancient sacred Scriptures. For God once said to the hierophant Moses: "Choose Num. xi. 16. "thee seventy men of the elders of Israel, and I will take of "the Spirit that is upon thee, and give it," He says, "to them." And when those who were chosen had assembled at the former tabernacle, two men only excepted, who had remained in the camp, and the spirit of prophecy descended upon them, not only those who were assembled in the holy tabernacle prophesied, but those also who had remained in the camp. But "Jeshua, it says, who stood before Moses, said, Eldad and "Midad, lo! they prophesy in the camp. My lord Moses "forbid them. And Moses said unto Jeshua, Enviest thou me? "Would that all the Lord's people were prophets, the Lord "putting His Spirit upon them." But it was Christ Who at that time made the hierophant Moses thus speak by the Holy Ghost: and here also in person He saith to the holy Apostles; "Forbid not him who is crushing Satan," that is, in His name,

"for he is not against you,[x] He says; for he who is not "against you is on your part." For on the part of us who love Christ, are all who wish to act to His glory, and are crowned by His grace. And this is a law to the churches continuing even to this day. For we honour only those who lift up holy hands, and purely and without fault or blame, in Christ's name, rebuke unclean spirits, and deliver multitudes from various diseases: for we know that it is Christ Who worketh in them.

We must, however, examine such things carefully. For there are verily men, who have not been counted worthy of Christ's grace, but make the reputation of being saints and honourable an opportunity of gain. Of such one may say, that they are bold and shameless hypocrites, who seize honours for themselves, even though God has not called them thereto; they praise themselves, and imitate the bold doings of the
Jer. xxiii. 21. false prophets of old, of whom God said; "I have not sent the "prophets, yet they ran: I have not spoken unto them, yet "they prophesied." And so too may He say of these, I have not sanctified them, but they falsely assume the gift for themselves: they have not been counted worthy of My grace, but wickedly seize those things which I bestow on such alone as are worthy to receive them. These, making a show of fasting, walk sadly with downcast looks, while full of fraud and baseness. And often they pride themselves on letting their nails grow long: and are especially fond of their complexion being sallow: and though no one compel them, they delight in enduring such misery as men have to bear in prison, hanging collars on their necks, and putting fetters sometimes on their hands and feet. Such persons the Saviour has commanded us
Mat. vii. 15. to avoid, saying; "Beware of those who come to you in sheep's "clothing: but within are ravening wolves."

To this, however, some one may object, 'But who, O Lord, 'knows the heart of man? Who sees what is concealed within 'us, but Thou alone, Who by Thyself didst form our hearts,
Mat. vii. 20. 'and tryest hearts and reins?' Yes, He says: "By their "fruits ye shall know them:" not by appearances, not by outward show, but by fruits. For what is the object of their hy-

[x] This reading is also found in most copies of the Philoxenian Version.

pocrisy? Plainly it looks to the love of gain. For they gape at the hands of those who visit them: and if they see them empty, they are greatly distressed, and stung with annoyance. For piety is with them merchandize. If, however, thou lovest wealth, and lusteth after base gains, and hast given a place in thy mind to that most base passion,—the love of money,—put off the sheep's skin; why labourest thou in vain, by making a pretence of an austere and unworldly conduct? Abandon this excessive rigour of life, and aim instead at being one who is contented with little. Ask this of God: seek His righteousness: "Cast thy care upon the Lord: and He shall nourish Ps. lv. 22.
"thee."

But there are even some who use from time to time incantations and certain abominable mutterings, and wickedly make certain fumigations[y], and command the use of amulets. 'But 'yet,' says one, 'who has without thought taken part in these 'practices, in their incantations they use the Name of the 'Lord of Sabaoth.' Are we, then, to acquit them of blame because they bestow on a wicked and impure devil an expression suitable to God only, and call the wicked Satan the Lord of Sabaoth; asking of him as the reward of blasphemy, aid in the things they request of him? Not that he really aids them, for he is powerless; but rather brings down to the pit of destruction those that call upon him. For the Lord speaketh not untruly where He says that Satan casteth not out Mark iii. 23.
Satan[z].

It is necessary, therefore, for our salvation and well-pleasing to God, to flee far from every thing like this. But when thou seest one who has been brought up in the church, innocent, simple, without hypocrisy, whose mode of life is worthy of emulation, who is known of many as the companion of holy monks, who flees from the arts of the city, who is fond of desert places, who loves not gain, nor schisms, and, besides all this, has a correct faith, and is made honourable by the grace of Christ, through the operation of the Holy Ghost, so as to be even able to work those things that are by Christ; unto Miracles.

[y] In the margin this is explained by "they make fumigations, like "persons burning spices."

[z] In the margin this passage is said to be spoken "against the sor-"cerers."

such a one draw near with confidence: he shall pray for thee purely, and his grace shall minister unto thee. For the Saviour and Lord of all grants the requests of those who ask Him: by Whom and with whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LVI.

And it came to pass that when the days were fulfilled for His being taken up, that He set His face to go to Jerusalem: and sent messengers before His face, and they went and entered into a village of the Samaritans to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw it, they said, Wilt Thou that we bid fire come down from heaven to consume them? But He turned and rebuked them, and went to another village.

C. ix. 51-56. ἐστήρισεν BT. ἐστήριξεν GSs. om. αὐτοῦ B. om. αὐτοῦ B. om. Κύριε S. add. ὡς καὶ Ἠλίας ἐποίησεν Gs. Add. καὶ εἶπεν· οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς Gs. et add. ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι s. ἐπορεύθη S.

Those who are abundantly endowed with vast wealth, and pride themselves on their ample riches, assemble fit persons to their banquets, and set before them a sumptuously furnished table, producing by a diversity of dishes and sauces of various kinds a pleasure superior to the mere satisfying of hunger. But from this no benefit arises, but rather great injury to the banqueters. For more than a sufficiency after the calls of hunger have been satisfied is always hurtful. But those who possess heavenly riches, and know the sacred doctrines, and have been illuminated with divine light, nourish their souls by feasting them on instructive discourses, in order that they may become both fruitful towards God, and skilled in the pathway unto all virtue, and earnest in accomplishing those things by means of which a man attains to a happy issue. To this intellectual and holy table, therefore, the sacred Word invites us; for it says, "Eat and drink, and be drunken, my friends." Cant. v. 1.
But friends of whom? evidently of God. And it is worthy of note that we are to be drunken with these things, and that we can never be satiated with that which is to our edification. Let us see, therefore, what kind of profit the lesson from the Gospel sets before us upon the present occasion.

"For [a] when," it says, "the days were fulfilled for His

[a] The Greek of this passage is partially preserved in Cr.'s Catena, p. 80. Corderius and Aquinas have also each some fragments in the Latin, but Mai has found no portion of this sermon in his Catenæ, and very little of those that precede, except of that upon the transfiguration.

"being taken up, He set His face to go to Jerusalem." By which is meant, that as the time had now come when at length having borne for us His saving passion, He should ascend to heaven, and dwell with God the Father, He determined to proceed to Jerusalem. For this is, I think, the meaning of His having set His face. He sends, therefore, messengers to prepare a lodging for Him and His companions. And when they came to a village of the Samaritans, they were not received. At this the blessed disciples were indignant, not so much on their own account as because they did not honour Him Who is Saviour and Lord of all. And what followed? They murmured greatly: and as His majesty and power was not unknown to them, they said, "Lord, wilt thou that we "bid fire come down from heaven, and consume them?" But Christ rebuked them for so speaking. And in these last words lies the purport of the lesson: and therefore let us accurately
Prov. xxx. 33. examine the whole passage. For it is written, "Churn milk, "and it becomes butter."

It would be untrue, then, to affirm that our Saviour did not know what was about to happen: for as He knows all things, He knew, of course, that His messengers would not be received by the Samaritans. Of this there can be no doubt. Why, then, did He command them to precede Him? The reason of it was His custom assiduously to benefit the holy Apostles in every possible way: and for this end His practice sometimes was to put them to the proof. As for instance, He was sailing once upon the lake of Tiberias with those named above; and while so doing he fell asleep purposely: and a violent wind having risen upon the lake, a rough and unusual storm began to rage, and the boat was in danger, and the crew in alarm. For He intentionally permitted the storm and the fury of the tempest to rage against the ship, to try the faith of the disciples, and to make manifest the greatness of His power. And this, also, was the result. For they, in the littleness of their faith, said,
Mat. viii. 25. "Master, save us, we perish." And He at once arose and shewed that He is Lord of the elements; for He rebuked the sea and the tempest, and there was an exceeding great calm. And so also on this occasion: He knew, indeed, that those who went forward to announce that he would lodge with them would not be received by the Samaritans; but He permitted

them to go, that this again might be a means of benefiting the holy Apostles.

What, then, was the purpose of this occurrence? He was going up to Jerusalem, as the time of His passion was already drawing near. He was about to endure the contumelies of the Jews; He was about to be set at nought by the scribes and Pharisees; and to suffer those things which they inflicted upon Him when they proceeded to the accomplishment of all violence and wicked audacity. In order, therefore, that they might not be offended when they saw Him suffering, as understanding that He would have them also to be patient, and not to murmur greatly, even though men treat them with contumely, He, so to speak, made the contempt they met with from the Samaritans a preparatory exercise in the matter. They had not received the messengers. It was the duty of the disciples, treading in the footsteps of their Lord, to bear it patiently as becometh saints, and not to say anything of them wrathfully. But they were not yet so disposed; but being seized with too hot indignation, they would have called down fire upon them from heaven, as far as their will went. But Christ rebuked them for so speaking.

See here, I pray, how great is the difference between us and God: for the distance is immeasurable. For He is slow to anger, and long-suffering, and of incomparable gentleness and love to mankind: but we children of earth are quick unto anger, hasty unto impatience, and refuse with indignation to be judged by others when we are found out in committing any wrong act; while we are most ready to find fault with others. And therefore God the Lord of all affirms, saying; "For Is. lv. 8.
"My thoughts are not as your thoughts, nor your ways as "My ways; but as the heaven is far from the earth, so are "My ways from your ways, and My thoughts from your "thoughts." Such, then, is He Who is Lord of all: but we, as I said, being readily vexed, and easily led into anger, take sometimes severe and intolerable vengeance upon those who have occasioned us some trifling annoyance: and though commanded to live according to the Gospel, we fall short of the practice commanded by the law. For the law indeed said, "Eye for eye; tooth for tooth; hand for hand:" and com- Ex. xxi. 24.
manded that an equal retribution should suffice: but we, as I

said, though perhaps we have suffered but a trifling wrong, would retaliate very harshly, not remembering Christ, who
Mat. x. 24. said: "The disciple is not greater than his teacher, nor the
1 Pet. ii. 23. "slave than his master;" Who also, "when He was reviled, "reviled not again; when suffering, threatened not; but com-"mitted His cause to Him Who judgeth righteously." As treading this path much-enduring Job also is justly admired:
Job. xxxiv. 7. for it is written of him, "What man is like Job, who drinketh "wrongs like a draught?" For their benefit, therefore, He rebuked the disciples, gently restraining the sharpness of their wrath, and not permitting them to murmur violently against those who sinned, but persuading them rather to be longsuffering, and to cherish a mind unmovable by ought of this.

It benefited them also in another way: they were to be the instructors of the whole world, and to travel through the cities and villages, proclaiming everywhere the good tidings of salvation. Of necessity, therefore, while seeking to fulfil their mission, they must fall in with wicked men, who would reject the divine tidings, and, so to speak, not receive Jesus to lodge with them[b]. Had Christ, therefore, praised them for wishing that fire should come down upon the Samaritans, and that so painful a torment should be inflicted upon them, they would have been similarly disposed in many other instances, and when men disregarded the sacred message, would have pronounced their condemnation, and called down fire upon them from above. And what would have been the result of such conduct? The sufferers would have been innumerable, and no longer would the disciples have been so much physicians of the sick, as torturers rather, and intolerable to men everywhere. For their own good, therefore, they were rebuked, when thus enraged beyond measure at the contumely of the Samaritans: in order that they might learn that as ministers of the divine tidings, they must rather be full of longsuffering and gentleness; not revengeful; not given to wrath, nor savagely attacking those who offend them.

And that the ministers of God's message were longsuffering,

[b] This apparently very simple metaphor, though it occurs also in Rev. iv. 20, has not been understood by the translator of Aquinas (Oxf. 1843), who renders, "quasi non "concedentes secum commorari Je-"sum," "allowing not that Jesus "sojourned on earth with them!"

Paul teaches us, saying, "For I think that God hath set forth 1 Cor. iv. 9.
"us the apostles last, as it were, condemned to death; for we "are made a spectacle unto the world, and to angels, and to "men. Being reviled, we bless; being defamed, we persuade: "we have become the offscouring of the world; the refuse of "all men up to this day." He wrote also to others, or rather to all who had not yet received Christ in them, but, so to speak, were still afflicted with the pride of the Samaritans:
"We pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20.

Great, therefore, is the benefit of the gospel lessons to those who are truly perfect in mind; and may we also, taking them unto ourselves, benefit our souls, ever praising Christ the Saviour of all: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LVII.

C. ix. 57, 58. *And as they were going in the way, a certain man said unto Him, I will follow Thee whithersoever Thou goest. And Jesus said unto Him: The foxes have holes, and the birds of heaven a place to lodge in: but the Son of man hath not where to lay His head.*

καὶ πορευ. BGST. ἐγένετο δὲ πορ. Gs. add. κύριε Gs.

TO covet the gifts that come from above from God is in very deed a state of mind worthy of being attained to, and that wins for us all good. But though the Lord of all be a bountiful Giver, yet giveth He not simply to all men without distinction, but to such rather as are worthy of His bounty. For just as those invested with the glory of royalty bestow their honours, and the various offices of state, not upon rough and ignorant men, who have nothing in them worthy of admiration, but crown those rather, who have hereditary nobility, and have been proved by trial worthy of receiving them, and likely to be successful in the discharge of their duties; so also God, Who knoweth all things, bestoweth not a share in His bounties upon souls careless and pleasure seeking, but upon such as are in a fit state rightly to receive them. If then any one would be accounted worthy of these great honours, and of being accepted by God, let him first free himself from the pollutions of evil, and the guilt of indifference; for so he will become capable of receiving them: but if he be not so disposed in mind, let him depart far away.

And this the purport of the passage from the Gospels just placed before us teaches us: for a certain man drew near to Christ the Saviour of us all saying, "Teacher, I will follow "Thee whithersoever Thou goest." But He rejected the man, saying, "The foxes have holes, and the birds of heaven a place "to lodge in: but that He had not where to lay His head." And yet perchance some one may say, that 'he who promised 'to follow Him had attained to the desire of what was honour-'able, and good, and profitable. For what is comparable to 'being with Christ, and following Him? Or how must it not aid 'in his salvation? Why therefore did He reject one who was

'eagerly promising to follow Him constantly? For one may 'learn from His own words, that to follow Him leads on to every 'blessing: for He said, "He that followeth Me, walketh not in 'darkness, but possesseth the light of life." What therefore 'was there improper in promising to follow Him, in order to 'gain the light of life?' What then is our answer to this? That this was not his object. How could it be? For it is easy for any who will examine such matters accurately, to perceive that in the first place there was great ignorance in his manner of drawing near; and secondly, that it was full of excessive presumptuousness. For his wish was not simply to follow Christ, as so many others of the Jewish multitude did, but rather to thrust himself into apostolic honours. This then was the following which he was seeking for, being self-called thereto: whereas the blessed Paul writes, "that no man taketh "the honour unto himself unless he be called of God, as Aaron "also was." For Aaron did not enter upon the priesthood of himself, but on the contrary was called of God. And of every one of the holy apostles we find, that he did not promote himself to the apostleship, but rather received the honour from Christ. For He said, "Come after Me; and I will make you to "become fishers of men." But this man, as I said, boldly took upon himself gifts thus altogether honourable, and, though no one called him, thrust himself into that which was above his rank. Now were any one to draw near to an earthly king, and say, "I shall promote myself, even though thou grantest "it not, to this or that honour, whatever it may be;" it would be a dangerous act, and one that would bring upon him the loss often even of his life. Who can doubt that certainly this would be the result? For in every matter we must await the decision of him who possesses sovereign authority. How then could it be fitting for this man to appoint himself among the disciples, and crown himself with apostolic powers, without being called thereunto at all by Christ?

John viii. 12.

Heb. v. 4.

Mark i. 17.

And there is another reason for which He justly rejected him, and deemed him unworthy of so illustrious an honour. For earnestly to follow Christ is confessedly profitable to salvation: but he who wishes to be counted worthy of so great glory must, I say, bear his cross. And what is it to bear the cross? It is to die unto the world, by denying its empty dis-

1 John ii. 15. tractions, and manfully abandoning a carnal and pleasure-loving life. For it is written: "Love not the world: neither the "things that are in the world: for every thing that is in the "world is the lust of the body, and the lust of the eyes, and
James iv. 4. "the pride of life."...And again, "Know ye not that the love "of the world is enmity unto God? Whosoever therefore "would be a friend of the world is found God's enemy." The man therefore, whose choice it is to be with Christ, loves that which is admirable and profitable unto salvation; but let him hearken to our words: withdraw thyself far from fleshly lusts; wash away the pollution of wickedness; cleanse off the stains caused by the base love of pleasure; for these keep thee away, and permit thee not to be with Christ. Remove that which separates thee; break down the enmity; burst open the hedge that is between; for then thou wilt be with Christ. But if the hedge which keeps thee from communion with Him be not yet destroyed, in what manner canst thou follow Him?

That such then was the case with the man before us, He shews by the indirect rebuke which He gave him, not in order to reproach him, but rather for his correction, that he might of his own accord grow better, and become earnest in following the ways of virtue. Therefore He says, "The foxes have holes, and "the birds of heaven a place to lodge in: but the Son of man "hath not where to lay His head." And the simple meaning of the passage, and that ready to hand, is as follows: that the beasts and birds have dens and dwellings; but I have nothing to offer of those things which are the objects of general pursuit: for I have no place where to dwell, and rest Myself, and lay My head. But the inner and secret signification of the passage is attained to by more profound thoughts. For He seems to mean by the foxes and birds of heaven, those wicked, and cunning, and impure powers, the herds of demons. For they are so called in many places in the inspired Scripture. For the
Ps. lxiii. 10. blessed Psalmist says of certain men, "They shall be the por-"tions of foxes." And in the Song of Songs it is written
Cant. ii 15. again: "Catch for us the foxes, the little foxes that destroy "the vines." And Christ Himself somewhere says of Herod,
Luk. xiii. 32. who was a bad man, and crafty in his wickedness; "Tell that "fox." And elsewhere He said of the seeds that fell upon the
Luk. vii. 5. pathways, "the birds of heaven came and devoured them."

And this we affirm that He said, not of the material and visible birds, but rather of those impure and wicked spirits, who oft-times, when the heavenly seed has fallen upon the hearts of men, remove and, so to speak, carry it away, that they may not bring forth any fruit. As long therefore as the foxes and birds have holes and dens in us, how can Christ enter? Where can He rest? What communion is there between Christ and Belial? For He lodgeth in the saints, and dwelleth in them that love Him: but withdraws from the impure and the unclean. Expel the beasts: hunt out the foxes: drive away the birds: free thy heart from their impurity, in order that the Son of man may find a place in thee to lay His head: even the Word of God Who was incarnate and became man. For light has no concord with darkness, nor the impure with the holy. It is a thing altogether incredible for there to be stored up in one vessel perfume and filthiness. It is impossible for a man to be invested with apostolic honour, and conspicuous for his virtues, and every good and manly quality, if he have not admitted Christ into him. And so most wise Paul has taught us saying: "Or seek ye a proof of Christ, Who speaketh in us?" But he 2 Cor. xiii. 3.
in whom Christ dwells is a temple, not of one of those gods falsely so named, but of Him Who by nature, and in truth is God. For we have been taught to say, that "we are the 2Cor.vi.16.
"temples of the living God." But to a divine temple incense is suitable, such as is of a most sweet scent: and every virtue is a rational incense, altogether acceptable to the God of all.

"Let us therefore cleanse ourselves from every stain of the 2 Cor. vii. 1.
"flesh, and of the spirit." "Let us put to death those mem- Col. iii. 5.
"bers which are upon the earth." Let us close the entrance to impure spirits. Let not reprobate and wicked birds lodge within us. Let our heart be holy and unpolluted, as far as is possible and may be. For so shall we follow Christ, according as He giveth us the grace, and He will dwell joyfully in us. For then He will have where to lay His head, and rest in us as in saints. For it is written; "Become ye holy, because 1 Pet. i. 16.
"I am holy." And devoting ourselves to these earnest pursuits, we shall also attain to the city that is above, by the aid of the same Christ: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON LVIII.

C. ix. 59, 60. *And He said unto another, Follow Me: but he said, Lord,*
πρῶτον ἀπ. B. *suffer me to go first and bury my father. And Jesus said*
ἀπ. πρῶτ. GSTs. *to him, Let the dead bury their dead: but go thou and*
om. ὁ Ἰησοῦς BT. *preach the kingdom of God.*

IN Christ we have the head and teacher of every virtue. Is. liv. 13. For "we are taught of God," as the prophet declares, and Heb. i. 1. moreover the wise Paul bears witness saying: "God, Who in "manifold parts and manifold manners spake in old time to the "fathers by the prophets, hath in these last days spoken unto "us by the Son." And what spake He by the Son? Plainly the gospel message of salvation, by means of which we are successfully guided into every kind of virtue, and advance in the praiseworthy and admirable pathway of the better life, so that by following His footsteps we gain the treasure of His gifts. The manner, then, in which we follow Him, and are counted worthy of those perfect aud surpassing honours which were first bestowed upon the apostles, the lesson just laid before us clearly teaches us. "For He said, it tells us, "unto another, Follow Me."

Now the first point to consider is this: that in the preceding passage we learnt, that one drew near to Him, and said, "Teacher, I will follow Thee whithersoever Thou goest:" but was rejected with scorn by Christ; first as being self called, and thrusting himself into honours which God bestows upon those only who are fit to receive them, and who as being announced by every excellent quality, and skilful in practising every good work and deed, are crowned by Christ, and inscribed in the companies of the holy teachers. But inasmuch as this man was not so disposed, he met with rebuke; for his mind was the dwelling of evil spirits, and full of all impurity. For the Saviour, indirectly touching his case, said; "The foxes "have holes, and the birds of heaven a place to lodge in: but "the Son of man hath not where to lay His head."

Now at our last meeting we sufficiently discussed the manner in which this is to be understood by us. But here it was no self-called disciple who came, nor one presumptuously forward in promises of deeds thus praiseworthy: but, on the contrary, it was one called by Christ to the apostleship, as not unfitted for it. For he was honoured by the divine decree, and was doubtless holy, and venerable; and able to conform himself to the intention of the evangelic message. But he did not as yet know clearly in what way he ought to conduct himself in so great a matter; for he had perchance a father bowed down with old age: and thought himself acting in a manner highly pleasing to God in anxiously shewing him tenderness and fitting love. He knew, of course, as meeting with it in the books of the law, that the God of all has provided also for this, saying; "Honour thy father, and thy mother: that it may be Ex. xx. 12.
"well with thee: and that thou mayest live long upon the earth." On being, therefore, summoned to the sacred ministry, and to the office of proclaiming the Gospel message:—for this is what was signified by Christ's command to follow Him:—he is troubled in his human understanding, and asks for a delay of time enough to tend the old age of his parent. For "Suffer me," he said, "first to go and bury my father." And what we say is, not that he asked permission to bury his father, being already dead and laid out:—for Christ would not have forbidden this:—but he used the word "bury" instead of "that I may "take care of his old age till his burial."

What, then, was the Saviour's answer? "Leave the dead "burying[c] their dead: but go thou, preach the kingdom of "God." For there were, no doubt, other guardians and relatives of his father: but as I consider dead, because they had not yet believed in Christ, nor been able to receive the new birth by holy baptism unto the life incorruptible. Let them, He says, bury their dead, because they also have within

[c] Although this is the literal translation of the verse, I have not marked the use of the participle for the infinitive as a different reading, considering it only as a construction required by the Syriac verb ܫܒܘܩ, the literal meaning of which is "to leave," but which has also to do duty for "to permit, give leave, suffer," retaining, however, its proper construction.

them a dead mind, nor as yet have been numbered among those who possess the life that is in Christ. From this, then, we learn, that the fear of God is to be set even above the reverence and love due to parents. For the law of Moses also,
Deut. vi. 5. while it commanded, in the first place, that "thou shalt love "the Lord God with all thy soul, and all thy might, and all "thy heart:" put as second to it the honour due to parents,
Ex. xx. 12. saying, "Honour thy father and thy mother."

For come, and let us examine the matter in dispute, and inquire what is the reason why we consider the honour and love due to parents, not a thing to be neglected, but, on the contrary, carefully to be attended to. One may say, then, that is because we have our being by their means. But the God of all brought us into being, when we absolutely did not exist. He is the Creator and Maker of all: and, so to speak, the principle and radical essence of everything. For to everything existence is His gift. The father, then, and mother, were the means by which their offspring came into existence. Ought not, therefore, the primary Author justly to be loved more than the secondary and subsequent? And will not He Who gave the more precious gifts require of us the more marked honour? Our endeavours, therefore, to please our parents must give way to our love to God, and human duties must yield precedence to those which are divine. And this the Saviour
Mat. x. 37. has Himself taught us, saying, "He who loveth father or "mother more than Me, is not worthy of Me: and he who "loveth son or daughter more than Me, is not worthy of Me." He does not say that they are condemned for simply loving, but for loving them more than Me. He permits sons and daughters, therefore, to love their parents, but not more than they do Him. When therefore any thing which concerns God's glory has to be done, let no impediment stand in the way; let thy earnestness be without pretext: thy zealous exertions ardent and irrepressible. Forthwith let father and mother and children be disregarded, and the power of natural affection towards them cease, and yield the victory to the love of Christ.

So was that thrice-blessed Abraham tried: so was he justified, and called the friend of God: and counted worthy of

surpassing honours. For what can equal in the balance the being a friend of God? What can this world offer comparable with a grace so glorious and admirable? He had one only-begotten and beloved son, who, after long delay, and scarcely, and in his old age had been given him. Upon him too rested all his hope of offspring: for it was said to him: "In Isaac shall thy seed be called." But as the sacred Gen.xxi.12.
Scripture saith, "God tried Abraham, saying: Take thy be- Gen.xxii.2.
"loved son, even him whom thou lovest, Isaac, and go to the "high land, and offer him to Me for a whole burnt-offering, "upon one of the mountains that I will tell thee." Was God trying Abraham, as not foreknowing what would happen, and waiting to learn the result? But how can this be true? For He knows all things before they happen. Why therefore did He try him? That we by the fact might learn the old man's love of God, and ready obedience, and unchanging earnestness in the dutiful performance of God's will. And observe how God made him, so to speak, unready for the act, that the patriarch might obtain the more worthy admiration, as preferring nothing to his Lord's will. "Take," He says, not simply Isaac, but "thy son: the beloved one;—him whom thou hast "loved." This strengthened in his case the sting of natural affection. Oh! how mighty a turmoil of bitter thoughts rose up in the old man! For the force of innate affection naturally called him to compassion for the child. He had wished to be a father: for he had even lamented his childlessness unto God, when He promised to give him all that land which had been told him, and said, "Lord, what givest Thou me? and I dwell Gen. xv. 2.
"childless." The law, therefore, of natural affection urged him to spare the lad; while the power of love towards God called him to ready obedience: and he was like some tree, driven to and fro by the violence of the winds; or like a ship at sea, reeling, so to speak, and staggering by the beating of the waves. But there was one true and powerful thought to which he held fast. For he considered, that though the lad were slain, and became the work and victim of the fire, as being a whole burnt-offering, well-pleasing to God: yet that He "was not unable to raise him up again, even from the Heb. xi.19.
"dead."

Much, therefore, at once was taught him by this event. For, in the first place, he learnt that ready obedience leads on to every blessing, and is the pathway to justification, and the pledge of friendship with God: and secondly, that God is able to raise again, even from the dead. And, moreover, he learnt what is more important, and more worthy of account, I mean the mystery of Christ: that for the salvation and life of the world God the Father was about to yield His own Son to the sacrifice: even Him, Who by nature was beloved, that is, Christ.
Rom. viii. 32. And the blessed Paul confirms this, saying of Him: "He That "spared not His own Son, but delivered Him up for us all." The patriarch Abraham therefore learnt what kind of and how great a thing it is, not to spare his own son, the only-begotten and beloved. He then was found approved, because he set nothing above those things that are well-pleasing to God. Such Christ requires us to be, so as to love and prize what concerns His glory far above the ties of fleshly relationship.

And once more to look at it in another light. It was right that the power of love towards Him should outweigh with us even that of those who begat us in the flesh. He has given
Mat. xxiii. 9. us God as a Father; for He said: "Call not any one father "upon earth: for One is your Father Who is in heaven: and
John i. 11. "ye are all brethren." And the wise John said of Him, "He "came to His own, and His own received Him not: but to all "who received Him He gave power to become the sons of "God." Ought they therefore who have Him as Father Who is Lord of heaven and earth: Who transcends all created things: Who is guarded by mighty cherubim: Who excels thrones and dominions, principalities and powers;—ought such, I say, to fall into so great folly, as not to set Him above all natural relationship? Can it be that we shall be guilty if we disregard the honour due to parents and children and brethren: but free from guilt, if we pay not the honour due to
Mal. i. 6. the Father of all? Hear what He plainly saith; "The son "honoureth his father, and the servant his master: if I am a "Father, where is My honour? and if I am a Master, where is "My fear? saith the Lord Almighty."

Fitly therefore did Christ make him who was called to the

apostleship acquainted with apostolic conduct, and the spiritual manliness required for its discharge, by saying, "Leave "the dead burying their dead: but go thou, preach the king-"dom of God." For such must the ministers of the divine message be. To whose wise teaching let us also in everything adhere, advancing onwards unto Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LIX.

FIT TO BE READ WHEN ANY ONE RECEIVES THE TONSURE[d].

C.ix.61,62. *And another also said, I will follow Thee, Lord; but first let* πρὸς αὐτόν BT. *me bid farewell to the members of my house. But Jesus* om. αὐτοῦ B. *said to him, No man who putteth his hand to the plough,* ἐπιβάλλων GS. *and looketh back, is fit for the kingdom of God.*

OF zeal in virtuous pursuits we say, that it is worthy of all praise. But those who have attained to this state of mind

[d] The marginal note, which literally means, "Fit to be read "when any one is shaven," refers to the rite of admission into the monastic order, and is of course of the date, not of the original work, but of its translation into Syriac, or even its transcription, that is, of the seventh or eighth century. In the Syriac historian, John of Ephesus, the phrase is of frequent occurrence, and always in the sense of becoming a monk. Thus in p. 47, we read that Photius, son of Antonina, the wife of Belisarius, 'for 'some reason or other, left the 'army, and shaved his hair, and 'put on the monastic habit: but 'being unable to submit to mo-'nastic rule, he went to Justin II., 'still clad in the monkish stole, 'and was by him made governor of 'Samaria:' where for twelve years he gave free licence to his ungoverned temper and avarice: as an instance of which, the historian mentions, that he hung the bishop of Ascalon up by one arm, ordering him not to be loosed for three days, unless upon payment of three talents of gold. Again, in p. 55 he mentions, that at the time when the great eunuch Narses received orders to proceed on his last expedition to Italy, he was occupied in building a monastery in Bithynia, intending 'to retire thither, and 'shave his hair,' i. e. become a monk. Even ladies had to submit to this rite: for in p. 88 he tells us, that in the severe persecution carried on in Justin's latter years by the patriarch, John of Sirmium, against the Monophysites, two noble ladies, Antipatra, whose daughter was married to the consul John, and Juliana, the emperor's own sister-in-law, having refused to receive the holy communion from a bishop who accepted the council of Chalcedon, were sent to a nunnery, with strict orders 'that their hair 'should be shorn, and that they 'should wear the black habit of the 'nuns, and be compelled to per-'form the most menial labours:' which these ladies found so painful, that they submitted, and were allowed to return to their families. Similar testimonies have already been collected from Greek and Latin authors, as, e. g. Socrates, l. 3. c. 1. says of the apostate Julian, ἐν χρῷ κειράμενος τὸν τῶν μοναχῶν ὑπεκρίνετο βίον. To shave the head was peculiar to the monks; for of

must be strong in purpose, and not feebly disposed towards the mark that is set before them. Rather they must plainly possess an unwavering and inflexible mind: for so, starting impetuously as from the barriers of the race-course, they will reach the goal, and gain the victory, and twine around their hair the conqueror's crown. And to this heartiness of purpose the Saviour of all encouraged us, as being a quality worth the gaining, where He says, "Who of you wishing to build a "tower, sitteth not down first and counteth whether he have "sufficient to finish it; lest, saith He, having laid the founda- "tion, and not being able to finish it, the passers by say, This "man began to build, and was not able to finish." One who so acts becomes an object merely of ridicule: for upon every honourable and virtuous undertaking a fitting conclusion ought to follow. And to teach this truth the law of Moses commanded those who were building a house to erect upon it also a battlement. For he who is not perfect in good, is not free from blame. Just then as discredit was of course attached to a house that had no battlements, so the passage just read to us from the Gospel teaches us a similar lesson.

Luke xiv. 28.

Deut. xxii. 8.

"For one drew near saying, I will follow thee, Lord; but "first let me go and bid farewell to those in my house." The promise then that he makes is worthy of emulation, and full of all praise: but the fact of his wishing to bid farewell to those at home shews him, so to speak, divided, and that he had not as yet entered upon the course with unshackled mind. For look how, like some colt eager for the race, there holds him back as with a bridle, the stream of worldly things, and his wish in part still to take interest in this world's occupations. For no one hinders him from hastening, if he will, to the wished for mark, according to the free inclinations of his mind. But the very wish to consult first with his relatives, and to make those his counsellors who were not likely to entertain senti-

the clergy nothing more was required than that modesty of dress and apparel which became the gravity of their office; so Conc. Carth. iv. c. 44. "Clericus nec comam nu- "triat, nec barbam radat," letting the hair grow long, and shaving the beard, being equally marks of luxury and effeminacy. So Morinus Com. de Sac. Eccles. Ordin. P. iii. 266, grants that the clergy for many centuries did not shave the head; and Jerome bears witness to the same effect in his Commentary on Ezech. xliv. 20.

ments similar to his own, nor to share at all in his resolution, sufficiently proves him infirm and halting, and not as yet fully inclined to act upon his desire of following Christ.

But He, as it were by gentle reproofs, corrected him, and taught him to practise a more determined zeal, saying, "No "man putting his hand to the plough, and looking back, is fit "for the kingdom of God." For just as the husbandman, who has begun to break up his land by the plough, if he grow weary, and leave his labour half done, sees not his field thick set with ears, nor his threshing-floor full of sheaves, and suffers of course the loss which is the natural result of idleness; the absence, I mean, of produce, and the consequent penury, and incurs also the ridicule of those that see him: so he who wishes to cleave unto Christ, but does not bid farewell to the things of the world, and abandon all love of the flesh, and even deny his earthly relatives; for by so doing he attains to a resolute courage in all praiseworthy pursuits; is not fit for the kingdom of God. One who cannot attain to this resolution, because his mind is fettered with indolence, is not acceptable unto Christ, nor fit for His company, and necessarily is refused permission to be with Him.

Such were those of whom Christ spake, when forming that
Mat. xxii. 2. similitude in the Gospels. For He said, "A rich man made a "banquet for his son; and sent therefore his servants to call "them that were bidden, saying, My oxen and my fatlings are "killed, and every thing is ready: come to the banquet. But "they, it says, would not come: but one said, I have bought a "field, and I cannot come. And another, I have bought a "yoke of oxen: and another, I have taken a wife, hold me "excused." Thou seest that they were called, and while it was in their power to partake of the feast, they excused themselves, and gave themselves up without restraint to those temporal and earthly matters, which rapidly fade, and the possession of which must quickly be abandoned. And yet surely it was their duty rather to have understood, that a wife and lands, and those other possessions, are but finite pleasures, short in duration, and fleeting like the shadows, and, as it were, a bitterness mingled with honey. But to be members of the church of God, from which they, I know not how, foolishly fled, would have procured for them an eternal and unchanging

joy. Whoever would follow Christ, let him be thoroughly constant, and intent solely upon this end; let him not be divided; let him not be possessed by timidity and slothfulness; let him be free from all carnal lust, and prefer nothing to his love unto Him. But if he be not so disposed, nor so affected in his will, even if he do draw near, he will not be accepted.

Something of this sort the law of Moses also has taught us indirectly in figure. For whenever, as emergencies arose, the children of Israel went out to battle against their enemies, before they engaged in the combat, the herald of the host made proclamation, "Whosoever hath betrothed a wife, and "hath not taken her, let him return to his house, that he die "not in battle, and another man take her. Whosoever hath "built a new house, and hath not dedicated it, let him return "to his house, that he die not in battle, and another dedicate it. "Whosoever is frightened in his heart, let him return to his "house, that he make not the heart of his brother frightened "as his own." Thou seest that the man who loves the world, or wealth, and whosoever is full of excuses, is not every where in his place: but we shall find the holy apostles very different from such as these. For when they heard Christ saying, "Follow Me, and I will make you to become fishers of men: "they, it says, at once left the ship and their father, and fol-"lowed Him." And the wise Paul also writes, "But when God "willed to reveal unto me His Son, immediately I counselled "not with flesh and blood." Thou seest the valiant mind, and the brave and hearty purpose, not subject to the bonds of indolence, but superior to all cowardice and fleshly lust. Such must they be who would follow Christ: not looking behind them, not walking, that is, so to speak, backwards, and turning their faces from that manly virtue which becometh saints, and excusing themselves from the duty of labouring: not loving things temporal, not of a double mind, but hastening onwards with perfect zeal to that which is well pleasing to Christ: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

Deut. xx. 7.

Mark i. 17.

Gal. i. 15.

SERMON LX.

C. x. 1–3. ἑτέρους BS. καὶ ἑτ. GTs. add. δύο B. om. αὐτοὺς B. εἰσέρχεσθαι S. ἔλεγεν δὲ BST. ἔλεγεν οὖν Gs. ἐκβάλλῃ BTs. ἐκβάλῃ GS.

After these things the Lord appointed seventy others, and sent them two and two before His face, unto every city and place, whither He was about to enter. And He said unto them, The harvest indeed is great, but the labourers few. Pray therefore the Lord of the harvest to send forth labourers into the harvest.

THE Holy Ghost by the mouth of the holy prophets commanded the ministers of the saving word of the gospel, saying, "Sound the trumpet on the new moon: on the solemn day of
Ps. lxxxi. 3. "your feast." And to the new moon we may compare the time of our Saviour's coming. For a new world arose for us, in which all things have become new, as the very wise Paul
2 Cor. v. 17. assures us in his writings. For he says, "The former things "have passed away: behold, all things have become new." By the new moon therefore, and solemn feast, we understand the time of the incarnation of the Only-begotten, when a trumpet sounded loudly and clearly, even that which proclaimed the saving message of the gospel. For is not that a time which invites us to keep festival, when we were justified by faith, and washed from the pollutions of sin, and death abolished, which had tyrannized over us, and Satan ejected from his mastery over us all; and in which by sanctification and justification we have been united to our common Saviour Christ, and enriched with the hope of unending life and glory. These are the loud trumpet's sounds, and they run not only through Judæa, like that law which was of old, but throughout the whole earth.

And this is pictured for thee in the writings of Moses. For the God of all came down in the likeness of fire on Mount
Ex. xix. 16. Sinai, and there was a cloud, and darkness, and gloom, and the voice of the trumpet with a loud ringing sound, according
Ex. xix. 19. to the Scripture. But the notes of the trumpet were, it says, few at first, but afterwards they waxed longer, and became louder and louder continually. What then was it which the shadow of the law signified to us by these things? Was it not this: that

at first there were but few to publish the Gospel tidings; but afterwards they became many? And Christ began the work: and having first chosen the twelve apostles, He afterwards appointed, it says, seventy others. And that, not as though those who had been already called to the honour of the apostleship had been guilty of any neglect, or been led into anything unbecoming, but because a great multitude was about to believe in Him. For not Israel only was caught in the net, but also the crowds of the Gentiles. For that the message of salvation would take possession of the whole world, the God of all declared by one of the holy prophets, saying of it, "Judg- Hos. x. 4.
"ment springeth up like couch-grass[e] in the furrows of the

[e] In the original Hebrew this plant is called ראשׁ, and nothing can be more uncertain than its signification. In the A. V. it is everywhere translated "gall," except Job xx. 16, where it is rendered "the "poison of asps," and in this place, where we find hemlock: but as it gives the same explanation of לענה in Amos vi. 12, which everywhere else is "wormwood," probably the translators did not intend any stress to be laid upon their rendering. Celsus considers that the hemlock is really the plant meant; but Œlmann takes it as the aloe, Michaelis as darnel, and Gesenius as the poppy. The latter rendering I consider quite indefensible, as the idea that it takes its name from ראשׁ, *caput*, is a mere fancy, and his view that מי ראשׁ, in Jer. viii. 14, ix. 14, xxiii. 15, is opium, is warranted neither by the language, nor by any known use of this drug, which is rather νηπενθής, the luller of sorrow, than its aggravator. The Chaldee paraphrase generally follows the rendering in Job, and explains as "the poison of serpents:" while the LXX. almost constantly translate ראשׁ by χολή, and לענה by πικρία. In opposition to their rendering we have only this passage, where evidently some fast-growing plant is signified, but where they make no attempt to connect it with its previous meaning, but render by ἄγρωστις, a word apparently used by them simply for grass, as they so translate דשׁא Deut. xxxii. 2, and עשׂב Mich. v. 7: and in like manner the Syriac version, passing by its rendering in all other places, as "bitterness," and in Jer. as "bitter "waters" gives ܐܝܟ ܡܪܘܪܐ *ut vepretum*, "as a thicket." Jerome takes ראשׁ as signifying here also 'amaritudo,' but gives an exact account of ἄγρωστις, which he translates by 'gramen,' in these words; Est genus herbæ calamo simile, quæ per singula genicula, fruticem sursum, et radicem mittit deorsum: rursusque ipsi frutices et virgulta alterius herbæ seminaria sunt: atque ita in brevi tempore, si non imis radicibus effodiatur, totos agros veprium similes facit. Denique etiam si sicca ejus aliqua pars, dummodo geniculum habeat, super cultam terram ceciderit, omnia replet gramine. This explanation exactly tallies with the meaning given in Liddell and Scott from the Interpp. ad Theophrastum, as *triticum repens*, or 'couch-grass;' and I have therefore so rendered the Syriac word used here, viz. ܢܓܡܐ

"field." For like as the couch-grass springs up in the furrows that are left without cultivation, and takes possession of them, and spreads everywhere, constantly advancing onwards, so in an exactly similar manner has judgment, that is to say, the grace that justifieth the world as declared in the saving tidings of the Gospel, taken possession of every city and place.

Besides these twelve therefore, there were also seventy others appointed by Christ. And again a type of this was
Num. xi. 16. prefigured in the words of Moses. For at God's command he also chose seventy, and God sent the Spirit upon those who had been chosen. And yet again, we find the twelve disciples, and these seventy also, indicated to us by the shadow of the law. For it is thus written in the Exodus concerning the
Ex. xv. 23. children of Israel; "And they came to Marah[f]: and the "people could not drink the waters of Marah; for they were "bitter. And Moses cried unto the Lord, and the Lord "shewed him a tree; and he cast it into the waters, and the "waters were made sweet." Now Marah, when translated, means bitterness; and is taken by us as a type of the law. For the law was bitter, in that it punished with death. And
Heb. x. 28. of this Paul is witness, saying, "He that hath despised Moses' "law is put to death without mercy at the mouth of two or
Acts xv. 10. "three witnesses." It was bitter therefore, and unendurable to those of old time, and was unacceptable on this account, just as were also those bitter waters. But it also was sweetened by the precious cross, of which that tree there shewn by God to the blessed Moses was a type. For now that the shadow
θεωρία. has changed to the spiritual contemplation, we behold with the eyes of the mind the mystery of Christ, that lay hid in the types of the law. Although therefore the law was bitter, it has now ceased to be so any longer.

Ex. xv. 27. "And after Marah, they came, it says, to Elim." And Elim again when translated means an ascent or increase. And what again was there at Elim? "Twelve wells of water, it "says, and seventy palm trees." For as we ascend to more perfect knowledge, and hasten onward to spiritual increase, we

[f] Although the translator generally takes the Septuagint text, he has here preserved the name of this place as found in the Syriac version, and calls it Morat.

find twelve wells, that is, the holy Apostles: and seventy palm trees, those, namely, who were appointed by Christ. And very excellently the disciples[g] are compared to wells, and the seventy, who were subsequently chosen, to palm trees. For as from holy wells we draw from the disciples of our Saviour the knowledge of all good: while we praise the seventy also, and, so to speak, call them palms; for this tree is strong-hearted, and firm of root, and very fruitful, and constantly grows besides the waters. And such we affirm the saints to be: for their mind is pure, and steadfast, and fruitful, and habitually delights itself in the waters of knowledge.

Therefore, to return again to what we were at first saying, the Lord "appointed other seventy." But some may perchance imagine that the former had been dismissed, and deprived of the honours of the apostleship; and that these were promoted in their stead, as being better able to teach than they were. To remove therefore such thoughts from our minds, He Who knoweth hearts, and is acquainted with things to come, even as it were apologized, saying, "The harvest "indeed is great; but the labourers are few: pray therefore "the Lord of the harvest to send forth labourers into His "harvest." For just as lands covered thick with produce, and broad and long, require numerous and able labourers; so the whole earth, or rather the company of those about to believe in Christ, being great and innumerable, required not a few teachers, but as many as would suffice for the work. And for this reason Christ appointed those who were to be the allies, so to speak, and assistants of the twelve disciples. They went therefore on their mission, being sent two and two to every city and village, crying, as it were, in the words of John, "Prepare "ye the way of the Lord." Mat. iii. 3.

But observe this: that while He said, "Pray ye the Lord of "the harvest to send forth labourers into His harvest," He did it Himself. And yet Who besides is Lord of the harvest, that is, of the dwellers on earth, but He Who by nature and truly is God. "For to Him belongs the whole earth and its "fulness," as Scripture says: and He is the Creator of all, and its Fashioner. But inasmuch as it belongs to the supreme God Ps. xxiv. 1.

[g] The reader has probably already noticed how constantly S. Cyril uses "disciples," as synonymous with "apostles."

alone to send forth labourers, how was it that Christ appointed them? Is He not therefore the Lord of the harvest, and God the Father, by Him and with Him, the Lord of all? All things therefore are His, and there is nothing of all things which are named that belongs to the Father, which is not also the Son's.
John xvii. 6. For He also said to the Father, "Those whom Thou gavest "Me out of the world, Thine they were, and Thou gavest them "unto Me." For, as I said, all those things that belong to the Father are declared to be, and are, the property of the Son, and He is radiant with His Father's dignities. And the glory of the Godhead belongs to Him, not as a thing conferred and given Him by another; but rather He subsists in honours which are His by nature, as He also doth Who begat Him. And the wise John also affirms that we all are His, thus saying of
Mat. iii. 11. Him: "I indeed baptize you in water: but after me cometh "He Who is mightier than I: He [Who[h]] shall baptize you in "the Holy Ghost, and in fire. Whose fan is in His hand, and "He will cleanse His floor, and will gather the wheat into His "garner, but the chaff He will burn with unquenchable fire."

May it be our lot then as rational wheat, to be carried into God's treasure house, even into the mansions that are above: that there, in company with the rest of the saints, we may enjoy the blessings which God bestows in Christ: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen[i].

[h] The pronoun (ܗ) is probably an error, not being supported by any MS. authority, nor read elsewhere in the Syriac.

[i] The passage in which S. Cyril compares the seventy disciples to the palm trees in Elim, is contained in a brief form both in Mai and Cramer, but ascribed by the latter to Titus of Bostra. Another passage, rightly assigned by Cramer to Cyril, but at the end of which the Catenist has referred his readers to his collections on St. Matthew's Gospel for the explanation of Luke x. 2, 7, and 16, has evidently puzzled both editors. Mai puts one full stop between the verb προεγράφετο, and τὰ ἀκόλουθα its nominative case: but Cramer puts two full stops, and begins the verb with a capital letter. Nor is this by any means a solitary instance on the part of this latter editor, of his punctuation rendering his text unintelligible. (Cf. ii. p. 85, last three lines.) In his next page, he again contains a passage belonging to Cyril, but given under the name of Titus of Bostra: followed by one which really does belong to this writer.

SERMON LXI.

FIT TO BE READ AT THE COMMEMORATIONS OF THE APOSTLES.

Go: behold, I send you as sheep among wolves. C. x. 3.

ALL those who praise the divine and sacred Word cor- om. ἐγὼ BT.
rectly, and without error, are, we affirm, the allies of the doctrines of truth, and its best teachers; well knowing how to guide whosoever wish to advance in Christ, rightly unto every good work, and to the life incorruptible, and to participation in the blessings bestowed upon us. Of these most wise Paul also declares, that they are "the lights of the world, holding Phil. ii. 15.
"the word of life."

Now of these illustrious and famous men the divine disciples were the commencement, and stand foremost in order: for they had as a schoolmaster Him Who is the Giver of all understanding; and Who richly bestoweth His light upon those who love Him. For He is the true light Who illumineth the heavens, even the powers who are above; and delivereth from ignorance and darkness those also upon earth. And observe how He made the appointed teachers of all beneath the sun to be ready workmen, conspicuous for their earnest zeal, and able to win the glory of apostolic victories; preferring none of this world's affairs to the duty of proclaiming their sacred message, and so bravely disposed in their manly mind as to be superior to all fear, and no whit terrified at hardships, nor alarmed at death itself, when brought upon them for Christ's sake. For "go," He says: and in this word "go," He encourages them to be courageous; makes them eagerly desirous of saintly victories; establishes them in the steadfast resistance of all temptation; and permits them not to shrink from the violence of persecutions. For just as valiant generals, when the battle begins, and the enemy discharge their shafts, encourage those under their command bravely to resist the attacking foe, and to bear themselves manfully against the enemy; using such words as these; 'Fellow soldiers, let none of these things that

'ye see trouble your mind; we are not weak and inexperienced 'in warfare, but know well the ways of battle: we have coats 'of mail strongly made; armour and swords; bows too and 'darts: by exertion we shall purchase the victory; stout-'heartedness will win for us a right glorious renown:' so does the Saviour of all, if we may so speak, send forth the disciples against the hosts of unbelievers, saying, "Go; behold, I send "you as sheep among wolves."

What sayest Thou O Lord? How can sheep converse with wolves? When was a wild beast ever at peace with the sheep? Scarcely can the shepherds protect their flocks by gathering them into folds, and shutting them up in enclosures, and frightening the beasts of prey by the barking of dogs, yea, and even themselves fighting in their defence, and running risks to protect the more weakly members of their flock. How then does He command the holy Apostles, who are guileless men, and if we may so speak, sheep, to seek the company of wolves, and go to them of their own accord? Is not the danger manifest? Are they not set as a ready prey for their attacks? How can a sheep prevail over a wolf? How can one so peaceful vanquish the savageness of beasts of prey? Yes, He says, for they all have Me as their Shepherd: small and great; people and princes; teachers and taught. I will be with you and aid you, and deliver you from all evil. I will tame the savage beasts; I will change wolves into sheep; I will make the persecutors become the helpers of the persecuted: and those who wrong My ministers I will make to be sharers in their pious designs. For I make and unmake all things, and there is nothing that can resist My will.

And that this was the actual result, we may see in instances which really occurred. For the divine Paul was a blasphemer, and persecutor, more injurious and cruel than any wolf against those who believed in Christ. Did he then persist in this conduct? Did he continue to be a wolf even unto the end? Far from it: for he was called by Christ, and experienced an unlooked for change. He who in old time was a wolf became more gentle than a lamb; and preached the faith which once he persecuted. And a change so unexpected in its manner was the wonder of all men, and Christ was glorified, Who had changed him from a beast of prey into a lamb. And this the

divine Jacob had in his blessings before announced concerning him: "Benjamin is a ravening wolf: in the morning he shall "eat flesh: and in the evening divide victual." For the wise Paul was of the tribe of Benjamin, and, at first, he resisted those who believed in Christ like a ravening wolf; but when a short time had elapsed, a space, so to speak, as from morning to evening, he divided victual. For he taught and preached Jesus: and to those that as yet were babes in intellect he offered milk; but set before the full grown strong meat. In the morning therefore he eats flesh, and in the evening divides victual. Gen. xlix. 27.

And thus much then briefly respecting the blessed Paul: but let us next discuss from a similar point of view the calling of nations. Let us see whether they too also were not at one time beasts of prey, and fiercer than wolves against the ministers of the gospel message of salvation, but were transformed unto the gentleness and guilelessness which are by Christ's help. They too persecuted the holy apostles, not so much like men struggling with wolves, as like beasts of prey, raging savagely against sheep. And though they wronged them not, but rather called them to salvation, they stoned them, they imprisoned them, they persecuted them from city to city. And yet those, who thus acted at first, afterwards became gentle and guileless, and like the sheep which once they persecuted.

And who else accomplisheth all these things but Jesus Christ our Lord? For He also it is "Who hath broken down the "fence wall that was in the middle, abolishing the law of com-"mandments contained in doctrines; Who hath made the two "nations into one new man; Who hath made peace, and re-"conciled both in one body unto the Father." For that there have been joined unto the faith in concord and unity of mind and will, the savage in company with the gentle; the impure and sin-stained with the saints; those, that is, of the herds of the Gentiles with those of Israel who believed; the prophet Isaiah shews, thus speaking in the Spirit: "And the wolf shall "graze with the lamb; and the leopard rest with the kid; "and the bear and the cow shall graze together; and the ox "and the lion eat provender together, and their young ones "shall be with one another." Consider, my beloved, and understand that those who were sanctified by faith did not con- Eph. ii. 14. Is. xi. 6.

form to the habits of the heathen, but on the contrary those who were called of the heathen conformed to them. For such beasts as the wolf and lion, the bear and leopard, are eaters of flesh; but those animals which are of a gentle nature, kids and lambs, and steers, feed upon grass. But those beasts of prey, he says, shall graze with these gentle ones, and eat their food. It is not therefore the gentle ones who have conformed to the habits of the savage: but, on the contrary, as I said, the savage who have imitated them. For they have abandoned their cruel disposition for the gentleness that becometh saints, and been changed by Christ, so that the wolves have become lambs; for He it is Who hath made them gentle, and united, as I said, the two nations unto a mind full of the love of God. And this of old the hierophant Moses cried out, saying, "Rejoice, ye nations, with His people; ascribe majesty unto God." (Deut. xxxii. 43.) Let us therefore exalt Him and honour Him with praises because of the Saviour and Lord of all: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXII.

Fit to be read at the Commemorations of the Apostles.

Carry neither purse, nor scrip, nor shoes; and ask not the C. x. 4–7.
peace of any one by the way. And into whatsoever house μηδὲ S.
ye enter, first say, Peace to this house. And if there be εἰσέρχησθε Ss.
there one[k] *worthy of peace, your peace shall rest upon* εἰσέλθητε
him; but if not, it shall return to you. And in that BGT.
house remain, eating and drinking of their things: for ὁ υἱὸς Bs. om. ὁ GST.
the labourer is worthy of his hire. Change not from house to house.

THE prudent and skilful bee visits the flowers in every field and meadow, and gathering the dew that has settled upon them, so makes sweet honey. And Solomon leads us to imitate her conduct, saying, "Draw near to the bee, and learn how in- Prov. vi. 8. (Sept.)
"dustrious she is, and how excellent is her workmanship. "She is beloved, therefore, and praised by every man, and "her labours kings and private persons employ for their "health." Come, therefore, and let us also, wandering, as it were, around some intellectual meadow, gather the dew let fall by the Holy Ghost upon the divine message of the Gospel, that so being enriched in mind we may bring forth the spiritual honey, even the word profitable and useful to all who thirst after the communication of the divine doctrines, whether they be noble and illustrious, or obscure and private persons in a humble rank of life. For it is written, "Good words are Prov. xvi. 24.
"as honeycomb; and their sweetness is healing to the soul."

[k] Literally, "a son of peace;" the Syriac with all the best MSS. rejecting the article. It is, moreover, written in one word ܒܪܫܠܡܐ. Similar instances of this idiom are, ܒܪܢܫܐ *a man*, literally, a son of man; ܒܪܫܥܬܐ *immediately*, literally, son of the hour. So also a *counsellor* is a son of counsel; a *secretary*, a son of the secret; *like*, a son of likeness; *connatural*, a son of his nature; *brought up together*, σύντροφος, a son of his bringing up; a *fellow-heir*, a son of his inheritance, &c. The translators of the A.V. do not seem to have understood this, as they translate, "your "peace shall rest upon it," the house: whereas Christ's peace rests upon the man who is worthy of it.

Now these fair and good words, what else are they than those certainly which Christ spake unto us, making those who love Him skilful by repeated teaching in virtuous pursuits? For take here also as a proof of what I have said the sense of the passage just read to us. "Carry," it says, "neither purse, "nor scrip, nor shoes." Consider, I pray you, here again the nature of the pathway of apostolic virtue set before them. For it was right that they who were to be the lights and teachers of all beneath the heaven, should learn it from no other than from Him Who is the Word that came down from above—from heaven: the fountain of wisdom and intellectual light; from Whom cometh all understanding, and the knowledge of every thing that is good. What, then, He requires of them is, that in preaching to men everywhere the Word that He spake, and in calling the inhabitants of the whole earth to salvation, they should travel about without purse, or scrip, or shoes; and journey rapidly from city to city, and from place to place. And let no man on any account say that the object of His teaching was to make the holy Apostles refuse the use of the ordinary articles of equipment. For what good would it do them, or what harm, to have shoes on their feet, or go without them? But what He does wish them to learn by this command, and to endeavour to practice is certainly this, that they must lay all thought of their sustenance
Ps. lv. 22. upon Him, and call to remembrance the saint who said, "Cast "thy care upon the Lord, and He shall feed thee." For He giveth the saints what is needful for life, nor speaketh He
Mat. vi. 25. falsely where He saith, "Be ye not anxious for yourselves "as to what ye shall eat, and what drink: nor for your body, "what clothing ye shall wear: for your Father knoweth that "ye have need of all these things. But seek first His right-"eousness, and all these things shall be added unto you."

For verily it was fitting and necessary that those who were adorned with apostolic honours, should have a mind free from covetousness, and altogether averse from the receiving of gifts,
1 Tim. vi. 10. and content, on the contrary, with what God provides. "For "the love of money is the root of all evils" as Scripture declares. They, therefore, in every way must be free and exempt from that which is the root and nourisher of all evils, and must expend, so to say, all their zeal upon their necessary

duties, not being exposed to Satan's attack, as taking with them no worldly wealth, but despising the things of the flesh, and desiring only what God wills.

For just as brave soldiers when they go out to battle carry nothing with them but such equipments only as are suitable for war, so also it was right that those who were sent out by Christ to carry aid to the world, and wage war in behalf of all who were in danger against the "world-rulers of this dark- Eph. vi. 12. "ness," yea, and against Satan himself, should be free from the distractions of this world, and from all worldly anxiety; that being tightly girt, and clad in spiritual armour, they might contend mightily with those who resisted the glory of Christ, and had made all beneath the heaven their prey. For they had caused its inhabitants to worship the creature instead of the Creator, and to offer religious service to the elements of the world. Armed, therefore, with the shield of faith, and the Eph. vi. 16. breastplate of righteousness, and the sword of the Spirit, which is the Word of God, they must prove themselves invincible antagonists to their enemies; and not drag after them a heavy load of things worthy of blame and condemnation: such as are the love of wealth and hoards of base gains, and eagerness after them: for these things turn aside the mind of man from that behaviour which pleaseth God, and permit it not to mount upward to Him, but humble it rather to feelings set upon dust, and earthly things.

In enjoining them, therefore, to take neither scrip nor purse, nor, moreover, to trouble themselves about shoes, He clearly teaches them that his commandment requires them to abandon all carnal wealth, and that His wish is that they should be free from every impediment in entering upon the duty to which they were especially called, of preaching, namely, His mystery to men everywhere, and of winning unto salvation those who were entangled in the nets of destruction.

And to this He adds that "they[1] were not to ask of the

[1] This is not a different reading from the Greek text, but the substitution of the customs of the East for those of Greece. In Greece when friends met they embraced one another, and therefore their word for salutation is ἀσπάζομαι, *amplecti*: in Rome they said Salve, *Be well*, whence Saluto: and in the East they asked of one another's peace, 2 Kings ix. 22; whence the phrase in the text. In the present

"peace of any one by the way." But what harm would this have done the holy apostles? Come, therefore, come, and let us see the reason why it was not right for them to offer greeting to those that met them. Thou doubtless wilt say that it was because it might sometimes happen that those who met them were not believers: and that therefore it would not have been right for those who were ignorant of Him Who by nature and verily is God to be blessed by them. What, therefore, do we say to this? Does it not then seem an incredible supposition that this was the reason why they were commanded not to ask of the peace of any one by the way? For
Mat. ix. 13. they were sent forth "not so much to call the righteous as "sinners to repentance." And how, therefore, was it not fitting that they who were about to enlighten all who were in darkness, and to bring them unto the acknowledgment of the truth, should rather use gentleness and great kindliness instead of roughly withdrawing themselves from associating with them, and even refusing to ask of their health? For certainly with other good qualities, gentleness of address becometh the saints, and greetings, provided they are made in a fitting manner. And, moreover, those who met them would, of course, sometimes not be unbelievers, but men of their own persuasion, or[m] who had already been enlightened, and to whom it would even be their duty to offer an acknowledgment of love by a kindly greeting.

What, therefore, does Christ teach by this? He does not enjoin them to be rude, nor command them to lay stress upon the not making salutation: such conduct He rather teaches them to avoid. But it is not a thing unbefitting to suppose that when

day Orientals greet by saying, Peace be to you; to which the answer is, And to you peace: Cf. also John xx. 26: it is thus that the word for peace, Salaam, has become equivalent with us to salutation.

[m] The use of this conjunction leads to the conclusion that "by "having been enlightened" is meant having been baptized: and thus two stages of feeling would be marked in those who might meet them; they might either be men disposed to look favourably upon the labours of the Apostles, or they might even have publicly acknowledged their convictions, and been received into the church by baptism. That φωτίζω constantly has this meaning is well known, and the Peschito, which often is rather a paraphrase than a translation, renders φωτισθέντας in Heb. vi. 4. by "who "have gone down to baptism;" and in Heb. x. 32. by "ye have received "baptism."

the disciples were travelling about among the cities and villages, to instruct men everywhere in the sacred doctrines, they might wish to do this, perhaps, not with haste, but, so to speak, in a loitering manner, making deviations from the road, and permitting themselves to pay visits, because they wished to see some one or other as being an acquaintance or friend, and so would waste prodigally in unnecessary matters the fitting time for preaching. With great industry, therefore, says He, be zealous in delivering your sacred message; grant not to friendship an unprofitable delay, but let that which is well pleasing to God be preferred by you to all other things: and so practising an irresistible and unhampered diligence, hold fast to your apostolic cares.

Besides this He further commanded them "not to give "holiness to dogs, nor again to cast the pearls before swine," by bestowing upon unbelievers their society in lodging with them: they were rather to grant it to such as were worthy of having it deigned them, by being sons of peace, and yielding obedience to their message. For it would have been a most disgraceful act for them to wish to be intimate with any who were still resisting Christ's glory, and guilty of the charge of ungodliness. "For what part hath the believer with "the unbeliever?" For how could those who had not as yet even listened to their words, but made their instruction, however worthy it was of being embraced, an occasion sometimes even of ridicule, receive them as meriting their admiration? So too at Athens some once ridiculed the divine Paul. For he indeed taught them "that God dwelleth not in temples made "with hands," being incorporeal and infinite, and That Which filleth all, but is contained by none: and declared that he preached unto them "Him Whom though they knew Him not, "they imagined they rightly worshipped." But they being given up to superciliousness, and greatly priding themselves on their fluent tongue, said in their folly, "What would this seed-"picker [n] say? For he seemeth to be a setter forth of

Mat. vii. 6.

2Cor.vi.15.

Acts xvii. 24.

[n] S. Cyril explains σπερμολόγος in almost the same terms as Theophylact, and others of the Fathers. Casaubon, however, from Eustathius, has shewn that the word was applied by the Athenians contemptuously to the worthless fellows who hung about the market-place to pick up any thing that might fall: and hence the explanations given in Sui-

"foreign gods." Seed-picker was the name they gave to a worthless bird, whose habit it was to pick up the seeds scattered on the roads: and in comparing to it the divine Paul, these foolish men were ridiculing the word of salvation then offered them.

Christ therefore commanded them to lodge with the sons of peace, and to eat at their cost, affirming that this was by a just decree; "for a labourer, He says, is worthy of his hire." And therefore, let not any of those who acknowledge the truth, disregard or be careless of the duty of honouring the saints: for
1Cor. ix. 11. they bless us, when "sowing to us things spiritual, they reap "of us things carnal:" and "the Lord also commanded that "those who preach the gospel shall live of the gospel:" since also according to the law of Moses, "those who offered sacri-"fices shared with the altar." And let those who are careless of honouring the saints, and illiberally close the hand, be assured that they are deprived of their blessing. But may it be our lot to be partakers of the blessing prepared for them with God, by offering to them as fruit whatever we possess; and by
2 Cor. ix. 7. feeling pleasure in so doing; "for Christ loveth a cheerful giver:" by Whom and with Whom to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen[o].

das and Hesychius of εὑρολόγος and φλύαρος. And in this sense it is taken in the A. V.

[o] Scarcely any of this part of the commentary has been discovered by Mai; he has however a very short summary of this sermon, in which the Catenist has interpolated an illustration of our Lord's command to the disciples by referring to Elisha's similar instruction to Gehazi to salute no one by the way, when sent to visit the Shunamite's dead son, 2 Kings iv. 29.

SERMON LXIII.

He that heareth you, heareth Me: and he that rejecteth you, rejecteth Me: and whosoever rejecteth Me, rejecteth Him That sent Me[p]. C. x. 16.

THOSE who adorn thrones of earthly royalty, and possess supreme authority, when they wish to render fitting men illustrious with this world's dignities, send them in the missives on which the decree commanding their appointment is inscribed, a declaration of their praiseworthiness. And this we find that Christ did. For consider how great was the authority He gave the holy apostles, and in what manner He declared them to be praiseworthy, and adorned with the highest honours. For let us search the sacred Scripture, even the treasure of the written words of the Gospel: let us there see the greatness of the authority given unto them. "He that "heareth you," He says, "heareth Me: and he that rejecteth "you, rejecteth Me: and he that rejecteth Me, rejecteth Him "That sent Me." O what great honour! What incomparable dignities! O what a gift worthy of God! Though but men, the children of earth, He clothes them with a godlike glory; He entrusts to them His words, that they may be condemned who in ought resist, or venture to reject them: for when they are rejected He assures them that He it is Who suffers this; and then again He shews that the guilt of this wickedness, as being committed against Him, mounts up to God the Father. See, therefore, see with the eyes of the mind, to how vast a height He raises the sin committed by men in rejecting the saints! What a wall He builds around them! How great security He contrives for them! He makes them such as must be feared, and in every way plainly provides for their being uninjured.

And there is yet another way in which thou mayest attain to

[p] S. Cyril has passed over without notice, vv. 8—15, containing the denouncement of the woes upon Chorazin, Bethsaida, and Capernaum, for not having received Christ's teaching. On several other occasions he has similarly omitted passages, probably as having been explained by him in his other commentaries.

the meaning of what is said by Christ. "For he," He says, "who heareth you, heareth Me." He gives those who love instruction the assurance, that whatsoever is said respecting Him by the holy apostles or evangelists, is to be received necessarily without any doubt, and to be crowned with the words of truth. For he who heareth them, heareth Christ. For the
2Cor.xiii.3. blessed Paul also said; "Or seek ye proof of Christ That "speaketh in Me!" And moreover Christ Himself somewhere
Mat. x. 20. said to the holy disciples; "For it is not ye that speak, but "the Spirit of your Father that speaketh in you." For Christ speaketh in them by the consubstantial Spirit. And if it be true, and plainly it is true, that they speak by Christ, how can that man err from what is fitting who affirms, that he who doth not hear them, doth not hear Christ, and that he who rejecteth them rejecteth Christ, and with Him the Father.

Against the Arians. Inevitable therefore is the guilt decreed against the wicked heretics, who reject the words of the holy apostles and evangelists, and pervert them to that meaning only which without due examination seems to them to be right. These fall from the straight way, and wander from the doctrines of piety,
2Tim.iii.13. "deceiving, and being deceived." For while, so to speak, they
Jer. xxiii. 16. have bidden farewell to the sacred Scriptures, "they speak of "their own heart, and not out of the mouth of the Lord," as Scripture saith. For though the blessed evangelist John wrote
John i. 1. to us, that "in the beginning was the Word, and the Word "was with God, and the Word was God;" they drag to the exact opposite both the tenet concerning Him, and the quotation which proves it: saying that the only begotten Word of God was not in the beginning, nor very God, and that He was not even with God; that is, in union with Him by nature, inasmuch as He Who is incorporeal cannot be imagined to be in any place. These most audacious men even say that He was made, and measure out for Him such glory as they forsooth please: for they elevate Him above created things, as far as the language goes of praise. And in inventing for Him this mere and naked majesty, they imagine that they are doing something wise, or even pious: not understanding that if in any respect He be regarded as a created being, it[q] avails Him

[q] Namely, the position invented for our Lord by the Arians, who considered Him greater than all created beings, but less than God.

nothing for the proof of His being really God: and that if in any respect He be made, and His nature similar to that (of things which are made), that then it follows, as they (virtually) affirm, that He was not in the beginning. For one who is made is not without beginning. How therefore does the wise Paul say, "By Him the Father made the worlds?" For if He Heb. i. 2. were created, He had, as I said, a beginning of existence, and there must have been a time previous to His existence: and there must have been a time also, in which even the Father apparently was not that which the name signifies, but on the contrary, not a Father at all by nature. The word therefore that has come to us concerning Him is untrue, as also is that respecting the Son; and both forsooth are falsely so called.

And how then, I pray, can we believe the Son in saying, "I John xiv. 6. am the Truth;" for how is He the truth, Who is not what His name implies? Or how must not Paul be false in his words, when he thus writes, "For the Son of God, Jesus Christ, Who 2 Cor. i. 19. "was preached unto you by me, and Sylvanus, and Timotheus, "was not yea and nay?" For how was He not yea and nay, if He is said to be God, and is not God by nature? if He is called a Son, and was not begotten of the Father? if the divinely inspired Scripture saith, that the worlds were made by Him, and there was a time before He existed? if all things were brought into being by His means, and He is Himself one of them, in that He is regarded as a thing made? if He is called the only begotten, and is not so in truth? For the things that have been made, those, I mean, which have been brought into existence from non-existence by having been created, are, so to speak, akin to one another.

But we follow not the vain words of these men, in disregard of the declarations of the holy apostles and evangelists. We reject not them, that we may not reject Christ, and with Him and by Him the Father. We believe that the Only-begotten Word of God is God, and was begotten of God by nature:

Subsequently, I have inserted, *virtually*, because S. Cyril does not mean that the Arians rejected the Scripture absolutely, but that the legitimate deductions from their doctrines are irreconcilable with its plain meaning. This must be borne in mind all through his argument, as otherwise it is unintelligible.

that He is not created; not made; but the Creator of all: and not so much in all things, as rather supreme above all substantially with the Father. And when again we hear
John i. 14. John saying, "And the Word became flesh," we do not falsify the expression: we do not use violence to the freeness of the the declarations: we do not pervert the mystery of Christ to that which is not right. We believe that the Word, though He was God, became flesh, that is, man; and not that He joined some man unto Him in equal honour: for this some venture to say and think, so that the Word from God the Father is to be regarded by us as one Son by Himself; and He Who sprang from the holy virgin as another beside Him, separately and by Himself: for such are the impure inventions of these men. We however agree with the divine Paul, who says:
Eph. iv. 5. "There is one Lord; one faith; one baptism:" for we divide not Him Who is indivisible, but confess one Christ, the Word, Who is from God the Father, Who was made man, and incarnate, Whom the heavens worship, and the angels honour: and we too with them praise Him, crowning Him with divine honour, not so much as a man Who was made God, but as God Who became man. And holding this opinion respecting Him, we shall also by His means enter the kingdom of heaven: by Whom, and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXIV.

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy Name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold I have given you the authority to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. But in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. C. x. 17-20. ἑβδ. δύο B. δέδωκα BST. δίδωμι Gs. add. μᾶλλον Bs.

IT is somewhere said by one of the holy prophets, "Will the "Lord God do anything without revealing the teaching thereof "to His servants the prophets?" For the God of all made known to the holy prophets those things which were hereafter to take place, in order that they might previously declare them, that so they might not be disbelieved, when in due time what had been foretold arrived at its fulfilment. And those who will may see that what we have now affirmed is true, even from the present lessons. "For the seventy" it says, "returned "with joy, saying, Lord, even the devils are subject to us "in Thy Name." For first of all the twelve disciples had been appointed, holy and elect men, and worthy of all admiration. But inasmuch as, according to Christ's declaration, "the harvest indeed was great, but the labourers few," He further, in addition to those first chosen, "appointed seventy "others, and sent them to every village and city of Judea "before His face," to be, that is to say, His forerunners, and to preach the things that belonged to Him. Amos iii. 7. Luke x. 2.

And in sending them, He ennobled them with the grace of the Holy Ghost, and crowned them with the power of working miracles, that they might not be disbelieved by men, nor be supposed to be self-called to the apostleship: just as of old there were some who prophesied, "though they spake not out "of the mouth of the Lord," as Scripture saith, but rather vomited forth lies from their own heart. For God by the voice of Jeremiah somewhere also said, at one time, "I have "not sent the prophets, yet they ran: I have not spoken unto Jer. xxiii. 16. Jer. xxiii. 21.

Jer. xiv. 14. "them, yet they prophesied:" and again at another; "The "prophets prophesied lies in My name: I sent them not, neither spake I unto them; neither had I commanded them." In order, therefore, that men might not subject to such a suspicion those who were commissioned by Christ, He gave them power over unclean spirits, and the ability to perform signs. For when the divine miracle followed close upon their word, no form, either of calumny or of Jewish false-speaking, could find a place against them. For they were convicted of accusing them without reason, or rather of choosing to fight against God. For to be able to work miracles is possible for no man, unless God give him the power and authority thereunto. The grace of the Spirit therefore witnessed of those who had been sent, that they were not persons who ran of themselves, nor self-called to the duty of speaking concerning Christ; but that, on the contrary, they had been appointed to be the ministers of His message.

The authority, however, which they bore to reprove evil spirits, and the power of crushing Satan, was not given them that they might themselves so much be regarded with admiration, as that Christ might be glorified by their means, and be believed on by those whom they taught, as by nature God, and the Son of God; and invested with so great glory and supremacy and might, as to be even able to bestow upon others the power of trampling Satan under their feet.

But they, it says, in that they were counted worthy of so great grace, "returned rejoicing, and saying, Lord, even the devils "are subject to us in Thy name." For they confess the authority of Him Who honoured them, and wonder at the supremacy and greatness of His power. But they seem to have rejoiced, not so much because they were ministers of His message, and had been counted worthy of apostolic honours, as because they had wrought miracles: but it would have been better for them to have reflected, that He gave them the power to work miracles, not that they might be regarded by men with admiration on this account, but rather that what they preached might be believed, the Holy Ghost bearing them witness by divine signs. It would have been better, therefore, had they manifestly rejoiced on account of those rather who had been won by their means, and had made this

a cause of exultation. Just as also the very wise Paul gloried in those who had been called by his means, saying, "My joy "and my crown." But they said nothing at all of this kind, but rejoiced only in that they had been able to crush Satan. Phil. iv. 1.

And what is Christ's reply? "I saw Satan fall like light-"ning from heaven." That is, 'I am not unaware of this: for 'inasmuch as ye set out upon this journey, so to speak, by My 'will, ye have vanquished Satan. "I saw him fall like lightning '"from heaven."' And this means that he was cast down from on high to earth: from overweening pride to humiliation: from glory to contempt: from great power to utter weakness. And the saying is true: for before the coming of the Saviour, he possessed the world: all was subject to him, and there was no man able to escape the meshes of his overwhelming might: he was worshipped by every one: everywhere he had temples and altars for sacrifice, and an innumerable multitude of worshippers. But because the Only-begotten Word of God has come down from heaven, he has fallen like lightning: for he who of old was bold and supercilious, and who vied with the glory of Deity; he who had as his worshippers all that were in error, is put under the feet of those that worshipped him. Is it not then true, that he has fallen from heaven to earth, by having suffered so great and terrible an overthrow?

Who then is He That hath destroyed his might, and humbled him to this misery? Plainly it was Christ. And this He announced to us in the words, "Behold, I have given you "the authority to tread upon serpents and scorpions, and upon "all the power of the enemy; and nothing shall hurt you." 'But, O Lord, some one may reply, behold already we rejoice 'in the glory and grace bestowed upon us by Thee: for we have 'acknowledged that even the devils are subject to us in Thy 'name. And how then dost Thou proclaim to those who know 'it, and have openly acknowledged it, "Behold I have given you '"the authority to tread upon serpents and scorpions?"' Yes, He saith, I have carefully on purpose called you to the remembrance of those things which lo! already ye know, that ye may not be carried away with the ignorance of the Jews, who, not understanding the mystery of My incarnation, approach Me as a mere man, and persecute Me, saying, "Why "dost Thou, being a man, make Thyself God?" And yet it was John x. 33.

rather their duty, He says, to have known, that not "as being "a man," to use their words, I affirm of Myself that I am God; but rather that being by nature God, I have put on the form of a slave, and appear on earth as a man like unto you. And what is the proof of these things? "Behold, I have given "you the authority to tread upon serpents and scorpions." But it was not the act of a mere man, nor of one such as we are, to bestow on others an authority so glorious and admirable, as for them to be able to tread upon all the power of the enemy: rather it was a deed suitable to God alone, Who is supreme over all, and crowned with surpassing honours.

It is capable also of being explained in another way. For thus He leaves them no excuse for giving way to cowardice, but rather requires of them to be very hearty and courageous. For such ought those to be who are ministers of the divine word: not subject to timidity, nor overpowered by sloth, but
Acts iv. 33. preaching "with great power," as Scripture saith, and bold in pursuing after those who are drawn up in array against them, and bravely struggling against the enemy; as having Christ to help them, Who will also humble the impure powers of evil under their feet, and with them even Satan himself. What man
Eph. vi. 12. is there more powerful than "the world-rulers of darkness," or than that wicked serpent and prince of evil? He therefore
Ps. lxxiv. 13. who "brake the heads of the dragons," how can He be too weak to save them from the attacks of any of this world's inhabitants? Not without benefit, therefore, did Christ proclaim to His disciples: "Behold I have granted you to tread on ser-"pents and scorpions, and upon all the power of the enemy."

But He also further benefits them by immediately adding; "But in this rejoice not, that the spirits are subject unto you; "but rather rejoice that your names are written in heaven." 'Dost Thou not, O Lord, permit those who have been honoured 'by Thee to rejoice in their honours? And yet it is written of
Ps. lxxxix. 15. 'those who were appointed to the apostleship: "They shall '"walk, O Lord, in the light of Thy countenance, and in Thy '"name shall they exult all the day, and in Thy righteousness '"shall they be exalted. For Thou art the glory of their '"strength, and in Thy good pleasure shall our horn be ex-'"alted." How then didst Thou command them not to rejoice 'in the honour and glory which Thou didst Thyself bestow?'

What can we say to this? I answer, that Christ raises them to something greater, and commands them to account it their glory that their names were written in heaven. For it is of the saints that God is thus addressed, "And in Thy book they "are all written." Ps. cxxxix. 16.

But besides, to rejoice solely in the fact that they were able to work miracles, and crush the herds of demons, was likely to produce in them possibly the desire also of vainglory:—and the neighbour, so to speak, and kinsfellow of this passion constantly is pride. Most usefully, therefore, does the Saviour of all rebuke the first boasting, and quickly cuts away the root, so to speak, that had sprung up in them of the base love of glory, imitating good husbandmen, who, immediately that they see a thorn springing up in their pleasure[r] grounds or gardens, tear it up with the teeth of the mattock, before it strike its root deep.

Even though, therefore, we receive some gift from Christ not unworthy of admiration, we must not think too highly of it, but rather make the hope prepared for us our cause of rejoicing, and that our names are written in the companies of the saints, by Christ's gift, the Saviour of us all, Who, from His love to man bestows, with all besides that we have, this also upon us: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

[r] Literally, "the paradise," a word borrowed from the Persian language, and exactly signifying "the pleasure ground immediately "attached to a house."

SERMON LXV.

C. x. 21. τῷ πν. τῷ ἁγίῳ BS. add. ὁ Ἰησοῦς GSs. om. τῷ ἁγ. GTs.

In that same hour, Jesus rejoiced in the Holy Ghost, and said, I thank Thee, O Father, Lord of the heaven and the earth, that Thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father; for so it was good in Thy sight.

Is. lv. 1. ONE of the holy prophets has said; "Whoever thirst, come ye to the waters." For he sends us to the writings of the holy
Prov. xxv. 25. Evangelists as to fountains of water. For just as "waters are "pleasant to the thirsty soul," as Scripture saith, so to the mind that loveth instruction is the life-giving knowledge of the mysteries of our Saviour. Let us, therefore, draw from the sacred springs the living and life-giving waters, even those that are rational and spiritual. Let us take our fill: and weary not in thy drinking: for in these things more than enough is still for edification: and greediness is great praise. What then it was the Saviour said:—That fountain which came down from heaven, That river of delight,—we learn from what has here been read to us. "In that same hour, Jesus rejoiced in the "Holy Ghost, and said,"—Whosoever then loveth instruction, must approach the words of God not carelessly, and without earnestness; but, on the contrary, with eagerness: for it is
Prov. xiv. 23. written, "That for every one that taketh care, there is some- "thing over." Let us, therefore, examine them, and especially what is meant by the expression, that He "rejoiced in the "Holy Ghost."

The Holy Ghost then proceedeth from God the Father as from the fountain; but is not foreign from the Son: for every property of the Father belongeth to the Word, Who by nature and verily was begotten of Him. Christ saw therefore that many had been won by the operation of the Spirit, Whom He bestowed on them that were worthy, and whom He had also commanded to be ministers of the divine message: He saw that wonderful signs were wrought by their hands, and that the salvation of the world by Him,—I mean by faith,—had

now begun: and therefore He rejoiced in the Holy Ghost, that is, in the works and miracles wrought by means of the Holy Ghost. For He had appointed the twelve disciples, whom He also called apostles, and after them again seventy others, whom He sent as His forerunners to go before Him unto every village and city of Judæa, preaching Him, and the things concerning Him. And He sent them, nobly adorned with apostolic dignities, and distinguished by the operation of the grace of the Holy Ghost. "For He gave "them power over unclean spirits to cast them out." They then, having wrought many miracles, returned saying, "Lord, "even the devils are subject unto us in Thy Name." And therefore as I have already said, well knowing that those who had been sent by Him had benefited many, and that above all others, they had themselves learned by experience His glory, He was full of joy, or rather of exultation. For being good and loving unto men, and wishing that all should be saved, He found His cause of rejoicing in the conversion of those that were in error, in the enlightenment of those that were in darkness, and in the answer of the understanding to the acknowledgment of His glory, of those who had been without knowledge and without instruction.

What then does He say? "Father, I confess Thee, Lord of "the heaven and the earth." And these words, "I confess "Thee," He says after the manner of men, instead of, "I "accept Thy kindness," that is, "I praise Thee[s]." For it is the custom of the divinely inspired Scripture to use the word

[s] As the English translation "I thank" has already obviated the difficulty in the original, it may be necessary to say, that it literally means as rendered above, "I confess," "I "make confession to Thee, O Fa- "ther:" but as the Greek language has no word strictly meaning "to "thank," the Sept. use this verb to express the Hebrew הודה, *gratias egit, laudavit*, and hence its use in biblical Greek in this sense. The Syriac periphrasis is also remarkable, being, "I accept thy grace or "kindness," the acceptance of it as a favour being supposed to convey an acknowledgment of gratitude. The Latin of Corderius gives the general sense of the passage very correctly: Confiteor Tibi, Pater, dicit more hominum, pro gratiam agnosco, quare laudo Te, gratias ago tibi. Solet enim divinitus inspirata scriptura confessionis nomen secundum talem aliquem modum sumere. Scriptum est enim; Confiteantur nomini Tuo magno: et iterum; Confitebor Tibi, Domine, in toto corde meo. The Greek has not been preserved.

confession in some such way as this. For it is written, that
Ps. xcix. 3. "they shall confess, O Lord, Thy great name; for it is terrible
Ps. lxxxvi. 12. "and holy." And again, "I will confess Thee, O Lord, with "all my heart, and I will tell all Thy wonders."

But I perceive again, that the mind of these perverted men departs not from its depravity; and some of them perhaps will object to us the following argument: 'Lo! the Son makes 'confession of gratitude to the Father: and how must He not 'be inferior to Him?' But whosoever is skilful in defending the doctrines of truth may well reply to this: 'And what hin- 'ders, O worthy sir, the Son, though equal in substance, from 'thanking and praising His Father, for saving by His means 'all beneath the heaven? But if thou thinkest that because of 'this thanksgiving He is inferior to the Father, observe that 'also which follows; for He calls the Father "Lord of the '"heaven and the earth." But of a certainty the Son of 'Almighty God is equally with Him Lord of all, and above all: 'not as being inferior, or different in substance, but as God of 'God, crowned with equal honours, and possessing by right of 'His substance equality with Him in all things.' And thus much then in answer to them.

But let us consider the words which He addresses to His Father respecting us and in our behalf. "Thou hast hid, He "says, all these things from the wise and prudent, and re- "vealed them unto babes: Yea, O Father, that so it seemed "good in thy sight." For God the Father has revealed unto us the mystery, which before the foundations of the world was hidden and reserved in silence with Him: even the Incarnation of the Only-begotten, which was foreknown indeed before the foundations of the world, but revealed to its inhabitants in the
Eph. iii. 8. last ages of the world. For the blessed Paul writes, that "to "me who am the least of all saints, has this grace been given, "that I should preach among the Gentiles the unsearchable "riches of Christ; and clearly teach them all, what is the dis- "pensation[t] of the mystery that for ages has been hid in God "Who created all." The great and adorable mystery of our

[t] Οἰκονομία. The reading of the textus receptus κοινωνία, 'fellow- 'ship,' has scarcely any MS. authority, and is rejected in all modern edd. There is considerably more support for its addition of διὰ Ἰησοῦ Χριστοῦ, but far outweighed by the evidence for its rejection.

Saviour was hidden therefore even before the foundations of the world, in the knowledge of the Father. And in like manner we also were foreknown and foreordained to the adoption of sons. And this again the blessed Paul teaches us, thus writing, "Blessed "be the God and Father of our Lord Jesus Christ, Who has "blessed us with every spiritual blessing in heaven in Christ, "according as He has chosen us in Him before the foundations of the world, that we should be holy and without blame "before Him, having foreordained us in love to the adoption "of sons by Jesus Christ unto Himself." To us therefore, as unto babes, the Father has revealed the mystery that for ages had been hidden and reserved in silence. Eph. i. 3.

And yet multitudes of men have preceded us in the world past numbering, who, as far as words went, were wise, who had a practised and skilful tongue, and beauty of style, and grandeur of expression, and no mean reputation for wisdom: but as Paul said, "They had become empty in their reasonings, and their foolish heart was darkened: while professing "to be wise, they had made themselves fools, and changed the "glory of the incorruptible God into the likeness of the image "of corruptible man, and into that of birds, and four-footed "beasts and reptiles. For this cause they were given up to a "reprobate mind;" "and God made the wisdom of this world "to be folly:" neither did He shew unto them the mystery. And to us too it is written, "Whosoever seemeth to be wise in "this world, let him become foolish, in order that he may become "wise: for the wisdom of this world is foolishness with God." It may truly therefore be affirmed, that he who possesses merely and by itself the wisdom of the world, is foolish and without understanding before God: but that he who seems to be a fool to the wise men of the world, but possesses in his mind and heart the light of the true vision of God, is wise before God. And Paul again confirms this, saying, "For "Christ sent me not to baptize, but to preach: not with "wisdom of speech, lest the cross of Christ be made ineffectual. "For the speech of the cross is to them who are perishing "foolishness; but to us who are being saved, it is the power "of God. For it is written, I will destroy the wisdom of the "wise, and take away the understanding of the prudent." And to others also he sent, saying, "For see your calling, Rom. i. 21. 1 Cor. i. 20. 1 Cor. iii. 18. 1 Cor. i. 17. Is xxix. 14. 1 Cor. i. 26.

" brethren: that there are not among you[u] many wise men " after the flesh: nor many mighty, nor many of high birth; " but God hath chosen the foolish things of the world, that He " may confound the wise." To those therefore who seemed to be foolish, by which is meant, men of an innocent and guileless mind, and simple as a child in wickedness, the Father hath revealed His Son, as being themselves also foreknown and foreordained to the adoption of sons.

Nor is it in my opinion unreasonable to add also the following. The Scribes and Pharisees, who held high rank among the Jews, as having the reputation of legal learning, were regarded as wise men. But they were convicted by the very result of not being so in reality. For even the prophet Jeremiah thus somewhere addressed them: "How say ye, " that we are wise, and the word of the Lord is with us? The " lying cord[x] of the scribe is for emptiness. The wise men " are ashamed; they fear and are taken: what wisdom is in " them, because they have rejected the word of the Lord?" Because then they rejected the word of the Saviour, that is, the saving message of the Gospel, or in other language, the Word of God the Father, Who for our sakes became man, they have themselves been rejected. For again the prophet Jere-

Jer. viii. 8.

[u] With the exception of the Peschito, I am not aware of any other authority for the reading "among "you," which otherwise however makes a very good sense, 'Observe 'that in your company, forming the 'Christian church at Corinth, ye do 'not find many men distinguished 'either for wealth, power, or li'neage, but principally the poor 'and ignoble.' Most probably the translator, though not quoting it literally, had the Peschito in his mind, as otherwise he would scarcely have used the obsolete plural ܣܓܝܐܐܢ for ܣܓܝܐ̈ܐ, nor have changed the much more emphatic repetition of the negative in the Greek, "*not* many mighty, &c.," into the tamer *nor*. Add also, that they concur, as does however the Philox., in making Θεὸς the nom. case to καταισχύνῃ.

[x] I have no doubt that the LXX. by σχοῖνος meant "the writing reed," "pen," though literally it means a "rush:" and from cords being generally formed of twisted rushes, σχοῖνος gradually became equivalent to a "cord," in which sense the Syriac erroneously takes it. In the London Polyglott the Syriac has correctly ܩܢܝܐ, and the Targum 'calamus.' The prophet's meaning is, that the scribe's reed, Heb. עט, the insignia of his office, ought to indicate a learned man; but so erroneous and mistaken were their doctrines, that it had become unmeaning, and was no longer a proof of the bearer possessing any knowledge. In Rost's ed. of Passow, 1857, I find σχοῖνος, *das Schreibrohr*, Jer. viii. 8. Aquil. Ps. xliv. 2.

miah said of them, "Call ye them reprobate silver, because the Jer. vi. 30.
"Lord hath rejected them." And the mystery of Christ was also hid from them: for He somewhere even said to his disciples concerning them, "To you it is given to know the mys- Mat. xiii.
"teries of the kingdom of heaven; but to them it is not 11.
"given." "To you," that is, to whom? Plainly to those who believed: to those who have recognised His appearing, who understand the law spiritually, who can perceive the meaning of the previous revelation of the prophets, who acknowledge that He is God and the Son of God, to them the Father is pleased to reveal His Son: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever. Amen.

SERMON LXVI.

C. x. 22. *Every thing hath been delivered unto Me of My Father; and no one knoweth Who the Son is but the Father; and Who the Father is but the Son; and to whomsoever the Son will reveal Him.*

OUR Lord Jesus Christ again reveals unto us His glory, and the dignity of His godlike majesty, and the skilful method of the dispensation in the flesh; and plainly shews how great is the benefit which the dwellers upon earth derive from it. Let us ask of Him wisdom: let us seek understanding, that we may be able to perceive the exact meaning of His words. For it is He "Who revealeth deep things out of darkness, and bringeth "to light those things that are hid;" and giveth wisdom to the blind, and maketh the brightness of the truth to shine forth upon those that love Him. And among these are we: for lo! ye have again come, as being, so to speak, athirst, and the church is full of men loving to hear; and all are true worshippers, and searchers into the doctrines of piety. Come therefore, and let us approach the Saviour's words, opening wide the eye of the mind. And His words are, "Every thing hath "been delivered unto Me of My Father."

τῆς οἰκονομίας τὸ εὐτεχνές.

Job xii. 22.

For He was and still is Lord of heaven and earth, and sits with the Father on His throne, and equally shares His government over all. But inasmuch as, by humbling Himself to our estate, He became man, He further speaks in a manner not unbefitting the dispensation in the flesh, nor refuses to use such expressions as suit the measure of His state, when He had emptied Himself, that He might be believed upon as having become like unto us, and put on our poverty. He therefore Who was Lord of heaven and earth, and, in a word, of all things, says, that "everything was delivered unto Him of the Father." For He has been made ruler of all under heaven; since of old only the Israel after the flesh bowed the neck to His laws: but God the Father willed to make all things new in Him, and by His means reconcile the world unto Himself. For "He "became Mediator between God and men," and "was made

1 Tim. ii. 5.
Eph. ii. 14.

"our peace," in that He united us by Himself to God the Father: for He is the door and the way whereby this is done; for He has even plainly said, "No man cometh unto the John xiv.6.
"Father but by Me." He then Who of old delivered Israel by the hand of Moses from the tyranny of the Egyptians, and appointed the law to be their schoolmaster, has now called the whole world, and Himself has spread for it the net of the Gospel message, according to the good-will of God the Father. And this then is the reason why He says, "Every thing has "been delivered unto Me of My Father."

But though we may affirm that these things are thus rightly understood and explained by us, the heretic will not submit to the conditions of the dispensation, but betakes himself, it may be, to his usual audacity, and makes what is said food, so to speak, for the wickedness of his mind; and, forsooth, proceeds to say, 'Lo! the Father giveth every thing to the Son; but 'the Son would not have needed to receive any thing, had it 'been lawful for Him to obtain it of Himself. How, then, is 'He equal to the Father, as ye say, when He receives from 'Him authority over what He did not previously possess?' Let us see, therefore, whether in any thing at all He is inferior to the glory and supremacy of the Father, as ye in your folly say.

Now there are many arguments one might use when wishing to defend the doctrines of truth, but on the present occasion let us enquire what is true from the lessons now set before us, even from His own words. For after having said, "Every "thing hath been delivered unto Me of My Father," honouring thereby the mystery of His Incarnation, and using expressions suitable to the manhood, He mounts at once, as I said, to His own glory and supremacy, and shews that He is in no way whatsoever inferior to His Father. For what were the words which He next spake?—"No one knoweth Who the Son is "but the Father, and Who the Father is but the Son, and to "whomsoever the Son will reveal Him." Let us ask, then, those who have resisted His glory, and still resist it, Does Christ speak falsely, or is He true? For if He speak falsely, and ye affirm that this is verily the case, ye are void of all understanding, ye have fallen from your senses, having drank of the wine of "the vine of Sodom," and stumbled like Deut. xxxii. 32.

drunkards upon unrighteous courses. But if ye believe that
John xiv. 6. He speaketh truth, for "He is the Truth," how do ye, while He says that "no one knoweth the Son but the Father only," venture both to think and say that He is inferior to the Father, as though ye exactly know Who He is? And yet how must not He, Who is known of His Father only, far transcend all understanding and all powers of speech: just as also the Father Himself doth, as being known of His Son only? For the holy and consubstantial Trinity alone knoweth Itself, being far above all speech and understanding. How sayest thou then that He is inferior to the Father, seeing that no one knoweth Who He is but the Father alone Who begat Him?

And I will add this too; Dost thou say that He is inferior to the Father as being "very God," but yet inferior to Him Who is "very God and Father;" or as being something made and created? If, indeed, as something made, thou canst not compare them at all: for the interval between the Maker and the thing made is infinite; between the Lord and the slave; between Him Who is by nature God, and him who has been brought into existence. For whosoever is made is not merely inferior to God, but altogether different, both in nature, and in glory, and in every attribute that appertaineth to the divine substance. But if He be made, as ye affirm, how can "no one "know Who He is?" For He would not be above all understanding, even though it may surpass the mind of man to be able to know the nature of a created thing. If, on the other hand, thou affirmest that He is very God, and being such by nature, yet sayest that He is inferior to the Father, I cannot understand how this can be. Tell me, I pray, in what this inferiority consists. I mean, for instance, thus: those who are of the same nature and substance are, of course, equal to one another in all those qualities which belong to them as pertaining to their substance: as, for instance, one man is in no respect inferior to another man with regard to the manhood which is common to them both: and so neither is one angel to another angel. How, then, can very God be inferior to very God?

For come, if you will, and let us raise ourselves to the investigation of the Father's prerogatives and attributes: those, namely, which specially belong to Him as God. God the

Father is by nature Life, Light, and Wisdom. But the Son also is in like manner the same, as the divinely inspired Scripture everywhere testifies. For He is Light, and Wisdom, and Life. But if He be inferior to the Father, then of course He is indebted to Him for it, and that not in one particular only, but in every attribute that appertaineth to His substance. Nor is He perfectly Life; nor Light perfectly; nor Wisdom perfectly. And if this be true, then there exists in Him something of corruption; something also of darkness; and something also of ignorance. But who will assent to you in thus arguing? For if He be a creature, then, as I said, ye must not compare Him with the Creator and Lord of all. Bring down His place to the level of creation, while ye extol to incomparable supremacy that Nature Which created all, and transcends all. But if He be very God, as sprung from Him Who is very God and Father, perhaps, forsooth, the Father hath begotten one not equal to Himself in nature, and His nature alone hath suffered this, while certainly of all created beings there is not one that hath endured so strange a mischance. For man is born of man, the definitions of his father's substance existing fully in him; and all the other animals in like manner are regulated by the law of their own nature. And how then can the all-transcending nature of God suffer that which even we do not suffer, nor any other being which has the power of generation?

Let those, therefore, hear who think scorn of the greatness of the glory of the Son; let those that are drunken awake from their wine; worship with us Him Who is equal in substance with the Father, and crowned with equal praises, and undistinguishable preeminence. "For to Him every knee shall bow, Phil. ii. 10.
"of things in heaven, and things in earth, and things under "the earth: and every tongue shall confess that Jesus Christ "is Lord, to the glory of God the Father," Amen.

SERMON LXVII.

C. x. 23, 24. *And He turned Himself unto the disciples when they were alone, and said, Blessed are the eyes which see the things that ye see. For I say unto you, that many prophets and kings have desired to see the things which ye see, and have*
ἀκοῦσαί μου B. *not seen them; and to hear the things which ye hear, and have not heard them.*

THE shows which the world offers (in its games and theatres) lead men often to the sight of things unprofitable, or rather, to what constantly does them great injury. For the frequenters of such places either give themselves up to the admiration of dancers, and yielding to the soft langour they produce, are dissolved in effeminate emotions; or they extol the declaimers of frigid sentiments; or delight themselves in the sounds and vibrations of pipes and harps. But vain and altogether unprofitable are such things, and able to lead the mind of man astray from all good. But us, who practise a virtuous course of life, and are earnest in upright deeds, Christ gathers in His holy courts, that delighting ourselves in singing His praise, we may again be made happy by His sacred words and doctrines, which invite us unto eternal life.

Let us, therefore, see here too what gifts He has deigned to bestow upon us, who have been called by faith in Him to the knowledge of His glory. "And He turned Himself," it says, "unto the disciples when they were alone, and said, Blessed "are the eyes which see the things that ye see." Now, perchance, some one may object, 'Why did He not address to all 'who were assembled there His words describing these blessings? 'and what made Him turn Himself to the disciples, so as to say 'to them when they were alone, "Blessed are the eyes which '"see the things that ye see?"' What then shall be our reply? That it is right to communicate matters of a more secret nature, not to any chance person, but to the most intimate friends. But those are His friends, whosoever have

been deemed by Him worthy of discipleship: and the eye of whose mind is enlightened, and their ear ready for obedience. For He also said on one occasion to the holy apostles, "No "longer do I call you servants; ye are My friends: for the "servant knoweth not what his lord doeth: but I have called "you friends, because I have made known unto you all things "which I have heard of My Father." There were, no doubt, many assembled there and standing in His presence besides His chosen followers, but they were not all believers; and how then could He with truth say to them all, without distinction, "Blessed are the eyes which see the things that ye see, and who hear the things that ye hear?" It was, therefore, with good reason that, having turned Himself to the disciples, having, that is, averted His face from those who would neither see nor hear, but were disobedient, and their mind darkened, He gave Himself entirely to those who loved Him, and, looking upon them, said, Blessed are the eyes which see, or rather, gaze upon, those things which they were the first, before all others, to behold. Joh. xv. 15.

Now the expression which is here used is taken from the common custom of men, and we must bear in mind that in such passages "seeing" does not refer to the action of our bodily eyes, but rather to the enjoyment of those things which are bestowed by Christ on such as fear God. Just, for instance, as if any one say, "So and so saw happy times," instead of "enjoyed happy times." Or you may understand it in the same way as that which is written in the book of Psalms, addressed to those who constantly fixed their thoughts on things above; "And thou shalt see the good of Jerusalem," instead of, "thou shalt partake of the happiness of Jerusalem," even of that which is above, in heaven, which the wise Paul calls "the mother of all saints." For what doubt can there be that those who were spectators of the godlike miracles wrought by Christ, and of the admirable works He performed, were not necessarily in all cases blessed? For all the Jews saw Christ working with divine majesty, yet it would not be right to account them all as blessed; for they by no means believed, nor did they see His glory with the eyes of the mind. Truly, therefore, they were only the more guilty, and cannot pro- Ps. cxxviii. 5. Gal. iv. 26.

perly be regarded as blessed, for though they saw Jesus possessed of divine glory by the ineffable deeds which he wrought, yet they did not accept faith in Him.

But come, in what way has blessedness befallen our eyes? and what have they seen? and for what reason did they attain to this blessing? They saw that God the Word, Who was in the form of God the Father, had become flesh for our sakes: they saw Him Who shares the Father's throne, dwelling with us, in our form, that by justification and sanctification He might fashion us after His own likeness, imprinting upon us the beauty of His Godhead in an intellectual and spiritual manner.
1 Cor. xv. 49. And of this Paul is witness, who thus writes: "For as we have "been clothed with the image of the earthy, we shall also be "clothed with the image of the heavenly:"—meaning by the earthy man, Adam, the first created: but by the heavenly, the Word Who is from above, and Who shone forth from the substance of God the Father, but was made, as I said, in our likeness. He Who by nature is a Son took the form of a slave, not that by taking upon Him our state, He might continue in the measure of slavery, but that He might set us free, who were chained to the yoke of slavery,—for every thing that is made is by nature a slave,—enriching us with what is His. For through Him and with Him we have received the name of sons, being ennobled, so to speak, by His bounty and grace. He Who was rich shared our poverty, that He might raise man's nature to His riches: He tasted death upon the tree and the cross, that He might take away from the midst the offence incurred by reason of the tree (of knowledge), and abolish the guilt that was thereby, and strip death of his tyranny over us. We have seen Satan fall: that cruel one broken: that haughty one laid low:—him who had made the world submit to the yoke of His empire, stripped of his dominion over us: him in contempt and scorn, who once was worshipped: him who seemed a God, put under the feet of the saints: him who rebelled against Christ's glory, trampled upon by those who love Him. "For they received power to rebuke the unclean spirits, and to cast them out." And this power is a very great honour, and too high for human nature, and fit only for the supreme God.

And of this too the Word manifested in human form was the first to set us the example: for He also rebuked the impure spirits. But the wretched Jews again vomited forth against Him their envious calumnies; for they said, "This man casteth "not out devils, but by Beelzebub, the prince of the devils." But these wicked words of theirs the Lord refuted, saying; "If I by Beelzebub cast out devils, by whom do your sons cast "them out? But if I by the Spirit of God cast out devils, then "has the kingdom of God come upon you." For if I, He says, being a man like unto you, can thus exercise a divine power, this great and excellent blessing has come upon you: for human nature, He says, is ennobled in Me, by trampling down Satan. Upon us, therefore, the kingdom of God has come, by the Word having been made like unto us, and working in the flesh deeds worthy of God.

Mat. xii. 24.

He also gave the holy Apostles power and might even to raise the dead, and cleanse lepers; and heal the sick, and to call down upon whomsoever they would the Holy Ghost from heaven by the laying on of hands. He gave them power to bind and to lose men's sins; for His words are, "I say unto "you, Whatsoever ye shall bind on earth, shall be bound in "heaven: and whatsoever ye shall lose on earth, shall be "loosed in heaven." Such are the things of which we see ourselves possessed: and blessed are our eyes, and those of all who love Him. We have heard His ineffable teaching: He has given us the knowledge of God the Father: He has shewn Him to us in His own nature. The things that were by Moses were but types and symbols: Christ has revealed the truth to us. He has taught us that not by blood and smoke, but rather by spiritual sacrifices, we must honour Him Who is incorporeal and immaterial, and above all understanding. Many holy prophets desired to see these things; yea, and many kings: for we find them at one time saying, "Shew me Thy mercy, O "Lord: and, O Lord, grant us Thy salvation." For they call the Son Mercy and Salvation. At another time again; "Re-"member me, O Lord, with the favour of Thy people: and "visit me with Thy Salvation: that we may behold the happi-"ness of Thy chosen, and rejoice in gladness with Thy people." And who the people are, that are chosen in Christ by God the

Mat. xviii. 18.

Ps. lxxxv. 7.

Ps. cvi. 4.

Father, the wise Peter tells us, when saying to those who
1 Pet. ii. 9. have been ennobled by faith: "But ye are a chosen generation: a royal priesthood: a holy people, a redeemed multitude: that ye may tell forth His virtues, Who hath called you out of darkness into His marvellous light."

And to this we have been called by Christ: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXVIII.

And behold, a certain lawyer stood up, tempting Him, and saying, Teacher, what shall I do to inherit eternal life? And He said unto Him, What is written in the law? how readest thou? And he answered and said, That thou shalt love the Lord thy God from all thy heart, and from all thy soul, and with all thy strength, and with all thy mind: and thy neighbour as thyself. And He said unto him, Thou hast answered rightly: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus; And who is my neighbour? And Jesus answered, and said; A certain man went down from Jerusalem to Jericho, and fell among thieves, who, when they had stripped and beaten him, went away, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed him by. And in like manner also a Levite, when he came to the place, and saw him, passed him by. But a certain Samaritan, as he journeyed, came to him; and when he saw him, his bowels yearned: and he went to him, and bound up his wounds, and poured upon them oil and wine. And having mounted him on his own beast, he brought him to an inn, and took care of him. And the day after he took out two denarii, and gave them to the host, and said to him, Take care of him: and if thou spendest any thing more, when I come again I will repay thee. Which therefore of these three thinkest thou was neighbour of him that fell among the thieves? And he said; He that wrought mercy with him. And Jesus said unto him, Go, and do thou also likewise.

C. x. 25-37. om. καὶ B. ἐν cum dat. ter. B. bis S. ἐξ cum gen. quater GTs. om. δὲ B. add. τυγχάνοντα GTs. om. ἐν B. add. αὐτόν S. om. αὐτόν BT. add. ἐξελθὼν GTs. ἔδωκεν δύο δην. B. om. αὐτῷ BT. om. οὖν BT. εἶπεν δὲ BGST. εἶ. οὖν s.

A MOST base pest, my beloved, is double-dealing and hypocrisy in our actions and conduct; and for a man to make pretence of pleasant-spoken words, and of a tongue anointed, so to speak, with the honey of deception, while the heart is full of utter bitterness. Of such we say, in the words of one of the holy prophets, "Their tongue is a piercing arrow: the words Jer. ix. 8.

"of their mouth are deceitful: he speaketh peacefully to his
Ps. lv. 21. "neighbour, and enmity is in his heart." And again; "Their "words are smoother than oil, yet are they arrows:" by which is meant that they have the force of darts falling violently and shot forth from bows.

The proof of my assertion is close at hand: for let us examine the lawyer's words: let us strip off his borrowed countenance: let us lay bare his scheming: let us view his pleasant words sprung from deceit, and the guile which they conceal. "For behold," it says, "a certain lawyer stood up, and tempted "Him, saying, Teacher, what shall I do to inherit eternal life?" By a lawyer, the blessed evangelist here meant, according to the custom of the Jews, one acquainted with the law, or at least having the reputation of knowing it, though in reality he knew it not. This man imagined that he could entrap Christ; and in what way I will mention. Certain tale-makers, accustomed to talk at random, went about everywhere in Judæa and Jerusalem itself, accusing Christ, and saying, that He taught that the commandment given by Moses was of no avail, and refused to pay any attention to the law given of old to the fathers, while He Himself introduced new doctrines, and spake to all who would fear God things out of His own mind, which were not in accordance with the law that was given of old. There were even then believers, who resisted the words of these men, everywhere accepting the saving tidings of the gospel. The lawyer therefore wishing, or even expecting to be able to entrap Christ, and get Him to say something against Moses, and affirm that His own doctrine was far better than the commandment of which Moses was the minister, drew near tempting Him, and saying, "What shall I do to inherit eternal "life?"

But any one who thoroughly understands the mystery of the Incarnation may well say to him, If thou hadst been skilful
θεωρία. in the law, and in the meaning of its hidden teaching, it had not escaped thee Who He is thou venturest to tempt. For thou thoughtest that He was a mere man, and that only; and not rather God, Who appeared in human likeness, and Who knoweth what is secret, and can look into the hearts of those who approach Him. In manifold ways is the Emmanuel depicted to thee by the shadowing of Moses. Thou sawest Him there

sacrificed as a lamb, yet vanquishing the destroyer, and abolishing death by His blood. Thou sawest Him in the arrangement of the ark, in which was deposited the divine law: for He was in His holy flesh like as in an ark, being the Word of the Father, the Son that was begotten of Him by nature. Thou sawest Him as the mercy-seat in the holy tabernacle, around which stood the Seraphim [Cherubim]: for He is our mercy-seat for pardon of our sins. Yea! and even as man, He is glorified by the Seraphim, who are the intelligent and holy powers above; for they stand around His divine and exalted throne. Thou sawest Him as the candlestick with seven lamps in the Holy of Holies: for abundant is the Saviour's light to those who hasten into the inner tabernacle. Thou sawest Him as the bread placed upon the table: for He is the John vi. 51.
living bread, that came down from heaven, and giveth life to the world. Thou sawest Him as the brazen serpent that was raised on high as a sign, and being looked upon healed the bites of the serpents: for though He was like us, in the form therefore of that which is evil, as being in our form, nevertheless He is by nature good, and continues to be that which He was. For the serpent is the type of wickedness; but yet, by being lifted up, and enduring the cross for us, He rendered powerless the bites of those rational serpents, who are no other than Satan, and the wicked powers under his command.

But though the lawyer was invested with the reputation of being instructed in the law, nevertheless He Who is marked out by the shadowing of the law was completely unknown to him, even though He was proclaimed of old by the words of the holy prophets. For had he not been sunk in utter ignorance, how could he have drawn near unto Him as to a mere man? Or how have ventured to tempt God, Who trieth the hearts and reins, and to Whom nothing that is in us is hid? For he saith, "Teacher, what shall I do to inherit eternal life?" Callest thou Him Teacher, when thou wilt not submit to learn? Makest thou a show of honouring Him, Whom thou hopest to entrap, and placest thou as the bait upon thy hook the pleasantness of words?

But what wouldst thou learn? "For what, he says, shall I "do to inherit eternal life?" Observe again, I pray, the malice in the lawyer's words. For he might have said, What shall I

do to be saved, or to please God, and receive reward of Him? But this he passes by, and uses rather the Saviour's expressions, pouring ridicule upon His head. For as it was the custom of our common Saviour Christ to speak constantly of eternal life to as many as drew near unto Him, the haughty lawyer to ridicule Him, as I said, makes use of His own expressions.

Now hadst thou been truly desirous of learning, thou wouldst have heard from Him the things that lead on to eternal life: but as thou wickedly temptest Him, thou wilt hear nothing more than those commands only which were given to them of old time by Moses[r]. For "What," saith He, "is written in the "law? How readest thou?" And on the lawyer's repeating what is enacted in the law, as if to punish his wickedness, and reprove his malicious purpose, Christ, as knowing all things, saith, "Thou hast answered rightly: this do, and thou shalt "live." The lawyer has missed his prey; he has shot wide of the mark, his wickedness is unsuccessful, the sting of envy has ceased, the net of deceit is torn asunder, his sowing bears no fruit, his toil gains no profit: and like some ship that misfortune has overwhelmed, he has suffered a bitter wreck. Let us therefore cry out against him in the words of Jeremiah,
Jer. l. 24. "Thou art found, and caught, because thou hast stood up "against the Lord."

But having, as I said, missed his prey, he falls headlong into vanity; he is hurried from one pitfall to another, from snare to snare, from deceit to pride: vices, so to speak, lend him to one another, and he is tossed about everywhere, one wickedness as soon as it has seized him thrusting him on unto another, and carrying him whithersoever it may chance, and easily making him wander from destruction to destruction. For he does not ask in order that he may learn, but as the Evangelist said, "wishing to justify himself." For observe how from self-love as well as pride he shamelessly called out, "And who is my neighbour[s]?" And is there no one, O lawyer,

[r] Mai adds from A 141, an interpolation to the effect that the writings of Moses plainly did not contain as their sanction the promise of eternal life, but merely of the life here, with deliverance from evils, and the possession of some blessings; and bringing forward Lev. xxvi. in proof.

[s] Again Mai inserts, apparently from A 143, though possibly from F, a rhetorical dilation of S. Cyril's

like thee? Dost thou raise thyself above every one? Be less supercilious: Remember what the author of the book of Proverbs says, "that those who know themselves are wise." He exalts himself therefore, and breathes forth proud things, and boasts himself in vain imaginations: but he learnt of Christ, that as he was destitute of love towards his neighbours, the bare profession only of being learned in the law profited him in no way whatsoever. For God over all looketh at works rather, and giveth not praise to bare and merely fictitious professions.

Prov. xiii. 10. (Sept.)

Very skilfully therefore does the Saviour of all weave the parable of him who fell into the hands of thieves, saying, that when he was lying half dead, and in the last extremity of evil, a priest passed by, and in like manner a Levite, without feeling towards him any sentiment of humanity, or dropping upon him the oil of compassionate love; but rather, their mind was unsympathizing and cruel towards him. But one of another race, a Samaritan, fulfilled the law of love. Justly therefore He asked, which of these three he thinks was the sufferer's neighbour. And he said, "He that wrought mercy with him." And to this Christ added, "Go thou also, and act in like "manner." Thou has seen, O lawyer, and it has been proved by the parable, that it is of no avail whatsoever to any man, to be set up by empty names, and to pride himself upon unmeaning and ridiculous titles, so long as the excellence of deeds does not accompany them. For the dignity of the priesthood is unavailing to its owners, and equally so is the being called learned in the law, to those who are so reputed, unless they

idea, as follows; "Who is there for "me to love as myself? I surpass "all: I am a lawyer: I judge all, "and am judged of none: I decide "for all, and am liable to no man's "decision: I differ from all: I am "better than all: all need me, but "I need no one: who then is my "neighbour, that I should love him "as myself?" And the quotation from Proverbs is followed by a passage of some length, to the effect that the old commandments of love to God and our neighbour are not changed by the Gospel, but extended, so that the latter embraces not only our countrymen, but all who share our nature: and these we are to love more than ourselves, following our Lord's example, who laid down His life for His friends. As it concludes however with a repetition in slightly different words of the charge brought against the lawyer of pride, it is not probable that the passage belonged to the commentary.

excel also in deeds. For lo! a crown of love is being twined for him who loveth his neighbour: and he proves to be a Samaritan. Nor is he rejected on this account: for he who was foremost among the disciples, even the blessed Peter,
Acts x. 34. testified, thus writing, "In truth I perceive that God is not "a respecter of persons: but in every nation, whosoever "feareth Him, and worketh righteousness, is accepted of "Him." For Christ, Who loveth our virtues, accepteth all who are diligent in good pursuits: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.[t]

[t] As S. Cyril in this Homily has chiefly confined himself to unmasking the lawyer's motives, and has devoted but few words to the parable itself, the Catenists have endeavoured to supply this omission from other sources, and thus already we have had in Mai three passages not recognised by the Syriac. But besides these, on v. 30 he has an extract from E 179, of which only the latter part is in the Syriac, and which is to the effect that the question, Who is our neighbour, is to be settled, not by a man's acts or merits, but by his having the same nature as ourselves: adding thereto the remark that the neighbour is more easily found by him who is humble, than by one who is proud: and lastly, on v. 34, a very long extract from A B and E, contains an allegorizing exposition of the whole parable. The wounded man is human nature, which Christ assumes, and carries to the inn, the church, the πανδοχεῖον, or common receptacle of all, because no longer "the "Ammonite and Moabite are excluded," the command being to "teach all nations." There his wounds meet with fuller care than they could by the way side, and for the supply of all his wants Christ gives unto the chief pastors of the church two denarii, which are the two testaments, both stamped with the image of the same heavenly King, as being inspired by the Holy Ghost. And to these the pastors of the church are to add their own labours, which will not be without their reward, "for whatsoever thou "spendest more, I, at My second "advent, will repay thee."

Since writing the above, I have found that not only these two latter extracts are from Theophylact, with some verbal differences, but also the previous one respecting the extension in the gospel of the commandments of love to God and our neighbour. Cf. Theoph. in Quat. Evang. Comm. ed. Paris, 1631. pp. 384, 385, 387. Of these Cramer contains that of the two denarii being the two testaments, anonymously.

SERMON LXIX.

And it came to pass as they journeyed, that he entered into a C. x. 38–42.
certain village, and a certain woman named Martha re- om. ἐγέ-
ceived Him into her house. And she had a sister called νετο, καὶ, et εἰς τὸν οἶκον
Mary, who also sat at our[u] *Lord's feet, and heard His* αὐτῆς B. Ἰησοῦ Gs.
word: but Martha was distracted with much service. κυρίου BST.
And standing before Him, she said, Lord, dost Thou
not care that my sister hath left me to serve alone? Bid om. οὖν S.
her help me. But our Lord answered and said unto her, Ἰησοῦς Gs.
Martha, Martha, thou art anxious and busied about many Κύριος BST.
things: but few things are required, or one: and Mary ὀλίγων δὲ
hath chosen the good part, which shall not be taken away χρεία ἐστὶν ἢ ἑνός BS.
from her. ἑνὸς δέ ἐστιν χρεία GTs.

YE who love the virtues which adorn piety, and carefully practice every art which becometh the saints, again come and listen to the sacred doctrine, and let not the method of hospitality be unknown to you. For it is a great and valuable quality, as the wise Paul testifies, where he writes, "Forget "not hospitality: for thereby some have entertained angels "unawares." Let us learn therefore of Christ, the Saviour of all, this also, as well as all other things. For it would be a disgrace to us, that while those who desire worldly wisdom, and gather written learning, select the best teachers for their instructors; we who are encouraged to pay earnest heed to doctrines of such surpassing value, and may have as our instructor and teacher Christ the Giver of all wisdom, do not imitate this woman in her love of learning, even Mary, who sat at the Saviour's feet, and filled her heart with the doctrines He taught, feeling as if she could never have enough of what so profited her. Heb. xiii. 2.

For the Saviour lodged with the holy women, but Mary, it

[u] Both here and in v. 41 the Syriac has ܡܪܢ, *our Lord*: but I have not marked it as a different reading, because it is the usage of the Syriac Scriptures to put ܡܪܢ for ὁ Κύριος, whenever it signifies Christ.

says, listened to Him as He taught; while the other, Martha, was distracted with much service. She therefore besought Him that her sister might share her carefulness with her. But Christ consented not, saying, "Martha, Martha, thou art "anxious and busied about many things: only few things are "required, or but one." And He further praised Mary, that "she had chosen the good part, which shall not be taken away "from her." For the acquisition of spiritual blessings is never lost.

The first thing however which we must examine is the manner in which the Saviour again benefits His disciples, by setting Himself before them as an example, in order that they may know how and in what manner to behave in the houses of such as receive them. For they must not immediately on entering indulge themselves in relaxation, or suppose that this is the reason why they lodge with men, but rather that they may fill them with every blessing, and the divine and sacred doctrines. So somewhere the blessed Paul also sends a
Rom. i. 11. message unto certain: "For I desire to see you, that I may "give you some spiritual gift, that ye may be confirmed." Observe therefore, that our Lord Jesus Christ, on entering to lodge with these holy women, did not cease from giving instruction, but still grants them, without stint, the sober doctrines of salvation. And one of these women was steadfast in her love of hearing: but Martha was distracted with much service. Does any one then blame her for being occupied with careful service? By no means. For neither does the Saviour chide her for having proposed to herself the discharge of this duty; but rather He blamed her, as one who was labouring in vain, by wishing to procure more than was necessary. And this He did for our benefit, that He might fix a limit to hospitality. For far better is that other part, of earnestly desiring the divine doctrine.

We do not then say that the wish to entertain strangers, when it does not aim at anything excessive, is to be despised, and is no service. The saints especially are bound to be content with little, and when they eat, and are prevailed upon to draw near to the table, they do so, rather to appease the infirmity of the body, in accordance with the laws of nature, than as caring about pleasure and relaxation. When

therefore we lodge with the brethren, in wishing to reap their corporeal things, let us first sow for them things spiritual; and imitating therein careful husbandmen, let us lay bare their hearts, lest some root of bitterness spring up and injure them: lest the worm of human innovation attack them, and work in them secret decay. And if ought like this have happened, then thrusting forthwith into their minds the saving word of instruction, like the teeth of the mattock, let us eradicate the root of ungodliness; let us pluck up the heretical darnel from the very bottom; let us implant the knowledge of the truth: thus we may reap the corporeal things of those who have a superfluity, receiving them as a matter of debt: for the workman, He saith, is worthy of his hire. And the law of Moses, hinting at the same truth, saith somewhere in like manner, "Thou shalt not muzzle the trampling ox." And as Paul said, "Doth God care for oxen? Or saith He it altogether for our sakes?" Thou therefore wilt give things more valuable than those thou receivest of men: for things temporal Thou wilt give things eternal: for earthly things things heavenly: for the things of sense, things intellectual: for the things that perish, things that endure. And thus much of those who receive hospitality. 1 Cor. ix. 9.

But let those who open to them their house, meet them cheerfully, and with alacrity, and as their fellows: and not so much as those who give, but as those who receive: as those who gain, and not as those who expend. And the more so as they profit doubly; for in the first place they enjoy the instruction of those whom they hospitably entertain: and secondly, they also win the reward of hospitality. Every way therefore they are profited. When however they receive the brethren into their house, let them not be distracted with much service. Let them not seek any thing beyond their means, or more than sufficient. For every where and in every thing excess is injurious. For often it produces hesitation in those who otherwise would be glad to receive strangers, and causes but few [houses] to be found fit for the purpose: while it proves a cause of annoyance to those who are entertained. For the rich in this world delight in costly banquets; and in many kinds of viands, prepared curiously often with sauces and flavours; a mere sufficiency is utterly scorned, while that

which is extravagant is praised, and a profusion beyond all satiety is admired, and crowned with words of flattery. The drinkings and revellings are excessive; and the draining of cups, and courses of wines, the means of intoxication and gluttony. But when holy men are assembled at the house of one who fears God, let the table be plain and temperate, the viands simple, and free from superfluities: but little to eat, and that meagre and scant: and a limited sufficiency of drink. In every thing a small supply of such necessaries as will allay the bodily appetite with simple fare. So must men receive strangers. So too Abraham by the oak at Mamre, received those three men, and won as the reward of his carefulness, the promise of his beloved son Isaac. So Lot in Sodom honoured the angels, and for so doing, was not destroyed by fire with the rest; nor became the prey of the inextinguishable flame.

Very great therefore is the virtue of hospitality, and especially worthy of the saints: let us therefore also practise it, for so will the heavenly Teacher lodge and rest in our hearts, even Christ; by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXX.

And it came to pass, that as He was in a certain place praying, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples. And He said unto them, When ye pray, say, Our Father[x]*, hallowed be Thy Name, Thy kingdom come, Thy will be done, as in heaven, so in earth; give us every day the bread of our necessity; and forgive us our sins, for we also forgive every one that is indebted to us; and bring us not into temptation.* C. xi. 1–4.

πάτερ BGST. add. ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. S. om. γεν. τ. θ. σου, ὡς ἐν οὐ. καὶ ἐπὶ τ. γῆς. BGT. add. ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ S.

O WARM and fervent in spirit, now also ye have come, and we behold God's sacred court full of eager listeners. The purpose doubtless of your assembling is a pious one, and ye have met together to be taught; and He Who is the Dispenser of the divine gifts, again satisfieth you with those things of which ye wish to be accounted worthy, and prepareth a spiritual table, crying out and saying, "Come, eat of My bread, "and drink the wine which I have mingled for you:" and as the Psalmist saith, "Bread strengtheneth man's heart, and the "intellectual wine gladdeneth it." Let us therefore draw near to the table now spread before us, even unto the signification of the gospel lessons: and let us attentively consider what advantage it brings us, and what it begets in us of these qualities which are necessary for the fitting honour of the saints.

Prov. ix. 5. Ps. civ. 15.

"Christ," it says, "was praying alone:" and yet He is very God, and the Son of God over all; and Himself dispenses

[x] Though the Syriac has ܐܒܘܢ it is not equivalent to πάτερ ἡμῶν, but simply to πάτερ, the same rule applying to it as to ܡܪܝ; cf. note to Serm. lxix, of which another illustration occurs here, the κύριε just above being in the Syriac ܡܪܢ "Our Lord." S. Cyril in Sermon lxxi expressly mentions that ὁ ἐν τοῖς οὐρανοῖς was read in St. Matthew's, but not in St. Luke's Gospel: nevertheless the Philoxenian version, which exactly represents the best Greek MS. procurable at Alexandria in A.D. 508, Polycarp having been sent thither for the express purpose of obtaining an exact reproduction in Syriac of the N. Test. from the most authentic sources, reads, "Our Father, which art in heaven," and correctly expresses ἡμῶν by ܕܝܠܢ. It also contains the clauses "Thy will be done," &c., and "Deliver us from evil."

to the creation all those things by means of which it flourishes and is kept in being; and Himself is absolutely in need of
Is. i. 11. nothing: for He is "full," as He said Himself. 'Of what 'then,' some one asks, 'is He in need, Who by right of nature 'possesses all that belongeth to the Father? For He said
John xvi. 15. 'plainly, "All that the Father hath is mine." But it is the 'property of the Father to be full of all good, and of such 'prerogatives as befit Deity: and this too belongs to the Son.
John i. 16. 'And knowing this the saints say, "Of His fulness have all we '"received." But if He give as from His own godlike ful-'ness, of what, can one say that He is in need, or what does He 'want to receive from the Father, as though He had it not 'already? And for what, forsooth, does He pray, if He be full, 'and needeth nothing that is the Father's!'

To this we reply, that He permits Himself, in accordance with the manner of the dispensation in the flesh, to perform human actions whensoever He willeth, and as the season requires, without being liable to blame for so doing. For if He ate and drank, and is found partaking of sleep, what is there absurd, if also having humbled Himself to our measure, and fulfilled human righteousness, He not unfitly offered up prayer? And yet certainly He is in need of nothing; for "He is full," as we already said. For what reason therefore, and in the performance of what necessary and profitable duty, did He pray? It was to teach us not to be slack in this matter, but rather to be constant in prayers, and very urgent; not standing in the middle of the streets; for this some of the Jews used to do, the scribes namely and Pharisees; nor making it an occasion of ostentation, but rather praying alone and silently, and by ourselves: and, so to speak, conversing alone with God alone, with pure and undistracted mind. And this He clearly taught us in another place, saying of those who
Matt. vi. 5. were wont to make a show of their prayers; "For they love "to pray standing in the corners of the streets, and in the "synagogues. But thou, when thou prayest, enter thy "chamber, and shut thy door, and pray to thy Father Who "is in secret; and thy Father Who seeth in secret shall "reward thee."

For there are men who make a gain of the reputation of piety, and while earnestly attending to outward appearances,

within are full of the love of vainglory. These often, when entering the church, first of all glance about in every direction, to observe the number of those standing there, and see whether they have many spectators. And as soon as the assembly pleases them, then raising their hand to their forehead, not once merely, but again and again they make there the sign of the precious cross. And so spinning out a long prayer according to their own fancy, they babble in a loud tone, as though praying to the bystanders, rather than to God. To such we say in the words of the Saviour, "Ye have received Mat. vi. 5.
"your reward:" since ye pray as hunting after the praises of men, and not as seeking any thing of God. Thy wish is fulfilled; thou hast been praised as being religious; thou hast gained vainglory: but thou hast traded in a fruitless labour; thou hast sown emptiness, and thou shalt reap nothing. Wouldst thou see the end of thy artifices? Hear what the blessed David says; that "God hath scattered the bones of them that please Ps. liii. 5.
"men." And by bones he here of course means not those of the body; for there are no instances of any men having suffered this: but rather the powers of the mind and heart, by means of which a man is able to effect good. The powers then of the soul are that earnestness which leads on strenuously to perseverance, spiritual manliness, patience and endurance. These qualities God will scatter in such as please men.

In order therefore that we, withdrawing far from these disgraceful ways, and escaping from the snares to which they are exposed who seek to please men, may offer unto God prayer, holy and blameless and undefiled, Christ made Himself our example, by going apart from those who were with Him, and praying alone. For it was right that our Head and Teacher in every good and useful deed should be no other than He Who is first among all, and receives the prayers of all, and with God the Father bestows on those who ask Him whatsoever they require. If therefore thou seest Him praying as a man, that thou mayest learn how to pray, withdraw not from the belief and conviction, that being by nature God Who filleth all, He became like unto us and with us on earth as a man, and fulfilled human duties as the dispensation required: but that even so He was seated in heaven with the Father, dispensing of His own fulness all things to all, accepting the

prayers of the dwellers upon earth, and of the spirits that are above, and crowned by them with praises. For He ceased not to be God by becoming like unto us, but continued even so to be whatsoever He had been. For it became Him to be that which He had been, since He is unchangeable, and, as Scrip-
James i. 17. ture declares, not subject even to a "shadow of turning."

But inasmuch as a long discourse is required for what remains, holding it in for the present, as it were, with a bridle, lest it should become tedious to the hearers, we will hereafter with God's help explain it to you, when next Christ the Saviour of us all assembles us here: by Whom and with Whom, to God the Father be praise and dominion with the Holy Ghost for ever and ever, Amen.

SERMON LXXI.

Upon, "Our Father, Who art[y] in heaven." C. xi. 2.

OUR Lord Jesus Christ counted the insatiate desire of learning as worthy of all praise, thus saying: "Blessed are "they that hunger and thirst after righteousness, for they "shall be satisfied." For it is right constantly to hunger and thirst after those things, by means of which a man becomes a warm lover of saintly glories, and earnest in every good work. And to all who are thus minded, Christ reveals the way by which they can accomplish their desire. But serviceable is it above all things besides for the religious unto salvation, that they know how to pray, and offer not supplications displeasing to Almighty God. For as the wise Paul wrote to us, "We know "not what to pray for as we ought." Let us therefore draw near unto Christ, the Giver of wisdom, and say, "Teach us to "pray." Let us be like the holy apostles, who above all other things asked of Him this profitable and saving lesson. Mat. v. 6. Rom. viii. 26. Luke xi. 1.

Now at our last meeting we heard the gospel read, which says of Christ, the Saviour of us all, that "it came to pass, that "as He was in a certain place praying by Himself." And we addressed you, explaining as well as we could the dispensation, by reason of which Christ prayed: and when we had carried our argument to this point, we reserved the rest for some fitting occasion. This has now arrived, and is present. Let us then proceed to what follows; for the Saviour said, "When "ye pray, say, Our Father." And another of the holy evangelists adds, "who art in heaven." Mat. vi. 9.

O boundless liberality! O incomparable gentleness, and that befitteth Him alone! He bestows upon us His own glory: He raises slaves to the dignity of freedom: He crowns man's estate with such honour as surpasseth the power of nature: He brings that to pass which was spoken of old by the voice

[y] S. Cyril notices below that the sentence, "Who art in heaven," was not found in S. Luke's Gospel. Its insertion therefore here is because the fuller form given by S. Matthew was that best known, as having been adopted in the liturgies: or possibly from S. Cyril's habit of quoting S. Matthew's Gospel in preference to S. Luke's.

Ps. lxxxii. 6. of the Psalmist: "I said, Ye are gods: and all of you children "of the Most High." For lo! He rescues us from the measure of slavery, bestowing upon us by His grace that which by nature we possessed not: and permits us to call God Father, as being admitted to the rank of sons. Of Him have we received this, together with all our other privileges: and the wise John the Evangelist witnesses thereto, thus writing of John i. 11. Him: "He came to His own, and His own received Him not: "but to all who received Him He gave power to become the "sons of God, even to those who believe in His Name: who "were born, not of blood, nor of the will of the flesh, nor of "the will of man, but of God." For we have been fashioned unto the sonship by that birth which is spiritually wrought in 1 Pet. i. 23. us, "not by corruptible seed, but rather by the living and James i. 18. "abiding Word of God," as Scripture says. "By willing it "He begat us by the Word of truth, that we might be a kind "of firstfruits of His creatures;" for so one of the holy apostles declares. And Christ Himself, in a certain place, clearly John iii. 5. explained the manner of this birth by declaring; "Verily I "say unto you, that unless a man be born of water and Spirit, "he cannot enter the kingdom of God." Or rather,—for to you it is right to speak even of those things that are mysterious,—He Himself became both the way and the door, and the cause of a grace being bestowed upon us thus glorious and worthy of our gaining by having taken upon Him our likeness. For although in that He is perceived to be, and is God, He Phil. ii. 7. is free, yet He took the form of a slave, that He might bestow upon us those things which are His, and enrich the slave with His own excellencies. For He alone is by nature free, because He alone is Son of the Father, even of Him Who is supreme above all, and ruleth over all, and Who is by nature and verily free. For whatsoever has been brought into existence bows the neck of slavery to Him Who created it. Ps. cxix. 91. For the Psalmist singeth unto Him, saying, that "all things "are Thy slaves:" but inasmuch as in the dispensation He transferred to Himself what was ours, He has given us what was His. And most wise Paul, the minister of His mysteries, 2 Cor. viii. 9. is our proof, thus writing: "That when He was rich, He made "Himself poor, that we by His poverty might be rich." For our things, by which is meant the condition of human nature,

is poverty to God the Word: while it is wealth to human nature to receive what things are His. And of these one is the dignity of freedom,—a gift peculiarly befitting those who have been called to sonship. And this, as I mentioned, is also His gift: for He said unto us, "And call no man your Father on Mat. xxiii. 9.
"earth: for One is your Father, Who is in heaven: and ye "all are brethren." And again, He Himself too, from His infinite love to mankind, is not ashamed to call us brethren, thus saying; "I will preach Thy name to My brethren." For be- Ps. xxii. 22.
cause He became like unto us, we thereby have gained brotherhood with Him.

He commands us therefore to take boldness, and say in our prayers, "Our Father." We children of earth and slaves, and subject by the law of nature to Him Who created us, call Him Who is in heaven Father. And most fittingly He makes those who pray understand this also: that if we call God Father, and have been counted worthy of so distinguished an honour, must we not necessarily lead holy and thoroughly blameless lives, and so behave as is pleasing to our Father, and neither think nor say anything unworthy or unfit for the freedom that has been bestowed upon us? And so one of the holy apostles spake: "If ye call Him Father, Who without respect of per- 1 Pet. i. 17.
"sons judgeth according to every man's work, let your con-"versation during the time of your sojourning be in fear." For it is a most serious thing to grieve and provoke a father, by turning aside unto those things which are not right. How do earthly fathers act, or what is their feeling towards their sons? When they see them willing to conform themselves to their wishes, and choosing that course of conduct which is pleasing to them, they love and honour them; they open to them their house; they multiply their presents of whatsoever they wish, and acknowledge them as their heirs. But if they are disobedient, and untractable, having no respect for the laws of nature, and indifferent to that affection which is implanted in us, they drive them from their house, and deem them unworthy of any honour, or indulgence, or love: they even refuse to acknowledge them as sons, and do not write them as their heirs.

Mount now, I pray, from things as they are with us to those that transcend us. Thou callest God Father: honour Him with

ready obedience: yield submission as that which is His due: live so as He pleaseth: shew not thyself harsh or proud, but, on the contrary, tractable and submissive, and ready without delay to follow His directions, so that He may honour thee in return, and appoint thee fellow-heir with Him Who is the Son
Rom. viii. 32. by nature. For if "He gave Him for us, how will He not with "Him also give us all things," according to the expression of the blessed Paul. But if thou hast no regard for thyself, and therefore heedest not the bounteous gift that is bestowed, thou art proved to be bold, and, so to speak, without salt, loving pleasure more than thou lovest the Father. Fear, therefore, lest of thee also God say that which was spoken of the
Is. i. 2. Israelites by the word of Isaiah; "Hear, O heavens; and "give ear, O earth, for the Lord hath spoken: I have be-"gotten and brought up children, but they have rejected Me." Heavy in every way, my beloved, is the guilt of those who rebel; and most wicked the crime of rejecting (God). Very wisely therefore, as I said, does the Saviour of all grant us to call God Father, that we, well knowing that we are sons of God, may behave in a manner worthy of Him Who has thus honoured us; for so He will receive the supplications which we offer in Christ: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXXII.

Upon "Hallowed be Thy Name." C. xi. 2.

ALL who desire the sacred words of God, the prophet Isaiah commands, saying; "Ye who thirst come to the waters:" Is. lv. 1.
for whosoever will may draw from the life-giving fountain. And who is this fountain? Plainly it is Christ, and His doctrines. For He has somewhere said unto us, "Whosoever John vii. 37.
"thirsteth, let him come unto Me and drink." Let us then once again come as to a fountain: let us fill our souls: let us satiate ourselves of the torrent[z] of pleasure. For the blessed David somewhere in a psalm thus speaketh of Him unto God the Father: "They shall be satisfied with the fatness of Thy Ps. xxxvi. 8.
"house: and Thou shalt make them drink of the torrent of "Thy pleasure. For with Thee is the fountain of life." For the river of pleasure is richly poured forth for us, and the fountain of life, even that which is in Christ: Who also by one of the prophets has thus spoken concerning us; "Behold, I bend Is. lxvi. 12.
"down unto them as a river of peace, and as a torrent flooding "them with the glory of the Gentiles."

For observe how Christ watereth us with rich streams of spiritual blessings. For what will He next teach us? When ye pray, He says, say, "Our Father, Hallowed be Thy Name." Now behold! already we have discoursed unto you not without profit, when explaining in what manner it is right for us to say, "Our Father." And ye, I think, remember my words, in that ye are, as I said, eager after learning. In order, therefore, that we may not say the same things; for that were tedious to attentive listeners, who store up in the treasure-house

[z] ܢܚܠܐ is not a river, but a torrent flowing after rain; whence comes its other signification of a valley, (the only one noticed by Castellus,) as the bed of such streams was often of considerable breadth, and cultivated in the dry season: cf. Deut. xxi. 4. (נחל איתן translated in the A.V. a rough valley, but really a constantly-flowing stream, the bed therefore of which could not be cultivated.) These torrent beds are what in India are called "nallahs:" and as generally being rough and precipitous, the word is used by the Syriac translator to represent φάραγξ in Luke iii. 5.

of their heart whatever they have already understood, and wish constantly to advance unto something further, let us proceed to that which follows, namely, "Hallowed be Thy Name:" and let us consider in what way this also must be understood.

Do we then pray that additional holiness may accrue unto the all-holy God? And how would not this be absolutely absurd? For if indeed there be anything wanting to God over all, in order to his being perfect, and in need of nothing, He may
Is. i. 11. need additional holiness: but if He be full, as He says, and in every respect perfect in and by Himself, and the Giver of holiness to the creation out of His own fulness; what addition can He receive? For all things are His, and He has reached the highest perfection in every good: for this is also an attribute of His by nature. And besides it is a foolish and ridiculous thing for those who pray to imagine that they offer their supplications not on their own behalf but on His. What therefore is the meaning of "Hallowed be Thy Name?"

We say then, that men do not supplicate for any addition of holiness to accrue unto God over all: for who is greater than
Heb. vii. 7. He, and able to give Him any increase? "For without all "doubt the less is blessed of the greater." But they supplicate rather that this may be granted unto them and all mankind. For when it is our settled conviction and belief, that He Who by nature is God over all, is Holy of the Holies, then we confess His glory and supreme majesty: then we receive His fear into our mind, and lead upright and blameless lives, that by thus becoming ourselves holy, we may be able to be near unto
Lev. xi. 44. the holy God. For it is written; "Become ye holy: for I am
Lev. x. 3. "holy." And He once also said to the hierophant Moses, "I will "be hallowed in them that draw nigh unto Me." The prayer therefore is, May Thy Name be kept holy in us, in our minds and wills: for this is the signification of the word "Hallowed." For just as one who suffers under a disease in his bodily sight, and is able to see but little, and with difficulty; and prays, saying, 'O Lord of all, grant that the light of the sun's radiance 'may illuminate me also,' does not, we affirm, make his supplications on the sun's behalf, but, on the contrary, upon his own: so also if a man say, "Our Father, hallowed be Thy Name," he is not requesting any addition to be made to God's holiness, but rather asks, that he may himself possess such a mind and

faith, as to feel that His Name is honourable and holy. The act therefore is the source of life, and the cause of every blessing: for to be thus affected towards God, how must it not be a thing worthy of the highest estimation, and useful for the salvation of the soul?

But do not imagine, that when those who depend upon His love are earnest in their supplications towards God, that they ask these things of Him for themselves alone: but know rather, that their purpose is to intercede for all the dwellers upon earth: for those who already have believed; and for those who have not as yet received the faith, nor acknowledged the truth. For for those who already have believed, they ask that their faith may be established, and that they may be able to practise the glories of the more excellent life: while for those who as yet are not believers, they ask that they may be called, and their eyes be opened; even in this following the footsteps of Christ, Who according to the words of John is "the Advocate with the Father for our sins: and not for our's 1 John ii. 1.
"only, but for the whole world." He therefore Who is the Intercessor for the saints, and for the whole world, wills that His disciples be like Himself. When therefore men say to the Father, "Hallowed be Thy Name," bear in mind, that among those who have not as yet gained the light of truth, nor received the faith, the Name of God is despised. It does not as yet seem to them to be holy, honourable, and adorable. But no sooner has the light of truth risen upon them, and they have with effort awoke as from some night and darkness, then learning Who and how great He is, they acknowledge Him as Holy of the Holies, and have correspondent sentiments and belief.

But that the phrase, that God is hallowed by us, is a confession of our regarding Him as Holy of Holies, and does not bestow on Him any additional holiness, thou mayest understand hence. One of the holy prophets said, "Hallow the Is. viii. 13.
"Lord, and He shall be Thy fear: and if thou trustest in "Him, He shall be holiness unto thee." Do we then make God holy? Is it the act of human nature to bestow ought on God? Does the thing made benefit the Maker? Does any man imagine that He, Who of his fulness richly distributes unto the creature His gifts, will Himself receive ought of us,

whose place it is to listen to the words of the blessed Paul;
1 Cor. iv. 7. "What hast thou that thou hast not received?" When, therefore, the prophet said, "Hallow the Lord, and He shall be thy "fear, and holiness unto thee;" we affirm that what he teaches is, 'Believe that He is holy, for then ye will fear Him; and 'so He will thus be to you the means of holiness.' And it is
Is. xlix. 7. (Sept.) written again of Christ the Saviour of us all; "Hallow Him, "Who despised Himself." For He did despise Himself, by deeming His life of no account, and laying it down for our sakes. But let Him be hallowed, it says, by you: that is, let Him be acknowledged as holy. For such He is by nature, as being very God, and the Son of God. For to be essentially holy suits not any one whatsoever of those things, which from nonexistence have been brought into being: but only that supreme nature which transcends all. By believing therefore that He is by nature holy;—for this is the meaning of our hallowing Him;—we further acknowledge Him to be very God.

For ourselves therefore and not for God let us pray, saying, "Hallowed be Thy Name." For if we are thus disposed, and with free mind offer up prayers such as this, God the Father will accept us, and Christ with Him will bless us: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXIII.

Upon "Thy kingdom come." C. xi. 2.

THOSE who love riches, and whose mind is set on wealth and gain, gather by every means in their power the wished for object, and there is no labour they will not undertake. But their pursuit ends in no happy issue: "For what," as the Mat. xvi.
Saviour saith, "is a man profited, if he gain the whole world, 26.
"but lose himself?" But those who love the Word of salvation, and unrol the divine Scripture as a treasure, and carefully search out the things therein concealed, find the lifegiving knowledge which leads them on to every virtuous pursuit, and makes them perfect in the knowledge of the doctrines of truth. Let us search therefore into the sense of the passage set before us. And our object is intelligently to see what the Saviour commanded. For we must, He said, when we pray say, "Thy kingdom come." Nevertheless He reigns over all with God the Father: nor can any addition be made to His kingly glory, either as accruing to Him from without, or as given Him by another. Nor did it gather by the course of time, but, so to speak, sprang up with Him without a beginning. For He at all time was and is that which He was. Altogether therefore, and in every way it follows upon His being God by nature and verily, that He must be omnipotent, and that this glorious attribute is, so to speak, His without a beginning, and without end. For one also of the holy prophets said unto
Him, "The Lord shall reign for ever and ever, and yet." Ex. xv. 18.
And the divine Psalmist too says, "Thy kingdom is an ever- Ps.cxlv.13.
"lasting kingdom." And again; "God is our king before Ps. lxxiv.
"the worlds." Since, therefore, God ever reigns, and is omni- 12.
potent, with what view do those who call God Father offer up to Him their supplications, and say, Thy kingdom come?

They seem, therefore, to desire to behold Christ the Saviour of all rising again upon the world. For He will come, He will come and descend as Judge, no longer in low estate like unto us, nor in the meanness of human nature; but in glory such as becometh
God, and as He dwells in the unapproachable light, and with the 1Tim.vi.16.

angels as His guards. For so He somewhere Himself said,
Mat. xvi. 27. that "the Son of man shall come in the glory of His Father, "with His holy angels." And I think, therefore, that I ought to add this too: that at the consummation of this world He will descend from heaven, but no longer to instruct those on earth, as He did of old, nor again to shew them the way of salvation;—the season for this has passed away;—but to judge the world. And the wise Paul also bears witness to what I say, declaring
2 Cor. v. 10. that "we all must be revealed before the judgment seat of "Christ, that every man may be requited for those things "that were by means of the body, according to what he hath "done, whether it be good, or whether it be bad."

Terrible, therefore, is that judgment seat; without respect of persons is the Judge; it is a time of pleading, or rather of trial, and of retribution. The fire is prepared for the wicked, and enduring punishment, and eternal torments:—and how can men pray to behold that time? Observe, I pray again, the Saviour's skilfulness, and His admirable management in every particular. For He commanded them to ask in prayer that this dread time may come, to make them know that they must live, not carelessly, nor dissolutely, nor moreover as beguiled into laxity and the love of pleasure; but, on the contrary, as becometh saints, and according to God's will: that so that time may prove the bestower upon them of crowns, and not of fire and condemnation[f]. For for the wicked and impure, in that they lead base and lascivious lives, guilty of every vice, it were in no way fit for them in their prayers to say, Thy kingdom come. Rather let them know that in so saying they, as it were, charge God with blame, because the time of their punishment does not quickly arise and manifest itself. Of them
Amos v. 18. one of the holy prophets said, "Woe unto those that desire "the day of the Lord! What will the day of the Lord be unto "you? For it is darkness, and not light; and that thick darkness in which is no brightness."

[f] Aquinas, who has preserved this passage, has added to it an assertion that the clause, "Thy will be done," &c., is borrowed from St. Matthew; but really we have seen that S. Cyril acknowledges it as a part of St. Luke's Gospel. S. Augustine in his Enchiridion, cc. xxv. xxvi., however, does affirm its absence, saying that two clauses are wanting in the shorter form of the Lord's Prayer as given by St. Luke; namely, "Thy will be done" and "Deliver us from evil:" and all modern editors, except Lachmann, agree in rejecting both.

The saints, therefore, ask that the time of the Saviour's perfect reign may come, because they have laboured dutifully, and have a pure conscience, and look for the requital of what they have already wrought. For just as those who are expecting a festival and merriment about forthwith to come, and shortly to appear, thirst for its arrival, so also do they. For they trust that they shall stand glorious in the presence of the Judge, and hear Him say: "Come, ye blessed of My Mat. xxv.
"Father, inherit the kingdom prepared for you from the 34.
"foundations of the world." They were wise and zealous stewards, when their Lord set them over His household, to give them their meat in its season. Well and wisely did they distribute to their fellow servants those things by the receiving of which they had themselves before been made rich; for they remembered Him Who said: "Freely ye have received, freely Mat. x. 8.
"give." When they received of Him the talent, they did not bury it in the earth. They were not like that slothful, and indolent, and careless servant, who drew near, saying, "Lord, Mat. xxv.
"I knew Thee that Thou art a hard man; reaping where 24.
"Thou sowedst not, and gathering whence thou scatteredst not: "and I was afraid, and hid the talent. Behold! Thou hast "Thine own." They, on the contrary, traded: and so they brought it greatly multiplied, saying, "Lord, Thy pound hath Luke xix.
"made ten pounds," and were admitted to yet further honours 16.
They possessed an active, and right hearty, and courageous disposition; they had put on the panoply of God; the breast- Eph. vi. 13.
plate of righteousness; the helmet of salvation; had taken the Spirit's sword: It did not escape them that they had a war, not against blood and flesh, but against magistracies, against powers, against the world-rulers of this darkness, against the spirits of wickedness in the heavenly regions. For many wove for themselves crowns of martyrdom, and by enduring conflicts, even unto life and blood, were made "a spectacle to 1 Cor. iv. 9.
"the world, and to angels, and to men," and were accounted worthy of all admiration. There were others who endured labours and persecutions, eagerly contending for His glory. "Cruel wolves sprang in upon Christ's flocks, not sparing the Acts xx. 29.
"flock," as the divine Paul declares. "Deceitful workers;" 2 Cor. xi. 13.
"false apostles," vomiting forth the gall of the malice of the devil, and "speaking perverse things," such as lead ignorant souls Acts xx. 30.

1 Cor. viii. 12. to destruction, and "wound their weak conscience." These, by flattering the powers of this world, brought persecutions and distresses upon the champions of the truth. But they made no great account of what they suffered, for they looked unto the hope which they had in Christ. For it was not unknown to them 2Tim.ii.12. that "by suffering for Him they would reign with Him." They Phil.iii.21. knew that at the time of the resurrection, "He will change the body of their humiliation into the likeness of His glorious body." They fully believed what He said about the consummation of the world, that when He shall appear to them again from Mat. xiii. 43. heaven, "they shall shine like the sun in the kingdom of their "Father." Justly, therefore, in their prayers they say, "Thy "kingdom come." For they feel confident that they shall receive a recompense for their bravery, and attain to the consummation of the hope set before them.

May it be our lot also to be counted worthy of this great inheritance in Christ; by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXXIV.

Upon "Thy will be done; as in heaven, so on earth." C. xi. 2.

THE prophet David made his supplications to Christ the Saviour of all, saying, "Lead me unto Thy truth, and teach Ps. xxv. 5.
"me that Thou art God my Saviour." For all those are taught of God who are in Christ by faith; and among these are we. Of Him, therefore, let us ask the explanation of His words: for whosoever would understand correctly and without error what He wishes to teach, are in need of divine light: but He is the Giver of all wisdom, and sheds His light upon the mind and heart of those that ask Him. For again the Psalmist said, "Open mine eyes, and I shall behold Thy won- Ps.cxix.18.
"ders out of Thy law." Let us, therefore, examine this part also of the prayer: for it will profit us in no slight degree to the salvation of the soul. Why then did He command the saints to say unto God the Father in heaven, "Thy will be "done; as in heaven, so in earth?"

Worthy of the saints, and full of all praise is this petition also. For for them to ask that the good-will of God may prevail on earth, what else is it but to ask that all mankind may lead praiseworthy and elect lives, and practise and know all virtue? By so doing, the holy angels, we affirm, dwell in glory in heaven: for it is written; "Bless the Lord all ye Ps. ciii. 21.
"His powers; His ministers who do His will." For by adhering to the will of their Lord, and fulfilling that righteousness which transcends human things, they preserve their high estate, whereas those who acted otherwise fell therefrom.

But to gather to a head, and, so to speak, collect briefly the meaning of the words, we supplicate, that power may be given to the dwellers upon earth to do the will of God, and imitate the conduct practised above in heaven by the holy angels. Let us see, therefore, as well as we can, in what way the powers above and the ranks of the holy angels successfully perform their duty. How do they honour God? Is it by sacrifices of blood? Is it by perfume and frankincense, as forsooth the Israel after the flesh did? But this I think is alto-

gether incredible both to think and say. For it is rather true to affirm that they fulfil a spiritual and not a material service, ever crowning with lauds and praises the Creator of all, and fulfilling that righteousness which is suitable to holy spirits. Those, therefore, who in their prayers ask that the will of God may be done also on earth, ought necessarily themselves to live blamelessly, and to pay no regard to these earthly things, but free themselves from all impurity, and leap out of
2 Cor. vii. 1. the pitfalls of iniquity, and "perfect holiness in the fear of "God;" that as Paul also saith, even while walking upon earth,
Phil. iii. 20. "their conversation may be in heaven." And above all others let those who belong to the Jewish multitude, but have been enriched with the righteousness that is in Christ by faith, know that it is altogether fitting for them if they would fulfil the word of God, to cease from the shadows of the law, and abandon the service that consists in semblances and types: and choose rather the service which is spiritual, and pure, and
John iv. 24. immaterial. For as the Saviour somewhere said, "God is a "Spirit; and they that worship Him must worship Him in "spirit and in truth. For such the Father also requireth "those to be who worship Him."

For that the legal manner of service is not what He requires, is a thing in no respect difficult to see from the prophetic and apostolic writings. For by the word of Jeremiah He
Jer. vi. 20. says, "Why bring ye unto Me the frankincense from Sheba; "and cinnamon from a far country? Your whole burnt-offering "is not acceptable, and your sacrifices please Me not." And
Ps. l. 9. by the voice of David, "I will not take bullocks from thy "house, nor he goats out of thy flocks: should I eat the flesh "of bulls, or drink the blood of goats?" And the blessed Paul also shows that the service that is by the law is powerless unto
Gal. iii. 11. justification, thus saying; "For that no man is justified by the "law before God is evident." The will therefore of God, that will which we pray may be done upon earth, is not that we should conform to the law, and live according to the grossness of its letter, but that we should endeavour to live by the gospel. And this is effected by a faith correct and free from error, and by a holy life, possessed of the sweet savour of every virtue, and proved by the testimony of good and noble conduct in every thing that is excellent.

And to explain also in another way the sense of what is laid before us, we say, that those who utter unto God the petition "Thy will be done, as in heaven so on earth," pray that they may see the cessation of sin. For the law of Moses was given unto the Israelites to be their schoolmaster; but those who received it paid but slight heed to its commands: they were "lovers of pleasure more than lovers of God;" and turned 2 Tim. iii. 4.
aside to follow their own will: for they wandered after the doctrines and commandments of men. For God also somewhere said of them; "This people draweth near unto Me; Is. xxix. 13.
"with their lips they honour Me, but their heart is far from "Me. But in vain fear they Me, while teaching the doctrines "and commandments of men." And He also said of them by the word of Jeremiah; "Hear, O earth, behold I bring upon Jer. vi. 19.
"this people evils; the fruit of their turning aside: because "they have not regarded My Word, and have rejected My "law." Such then was the state of the Jews. But that other multitude, spread over the whole earth, was in error in manifold ways. "For they served the creatures instead of the Rom. i. 25.
"Creator:" and having humbled their mind to submission unto unclean spirits, were led by them readily and without understanding, into every thing base, and every kind of wickedness was honoured among them, and "they gloried in their Phil. iii. 19.
"shame," as Scripture saith.

The saints therefore supplicate, that both of these, as well Israel as the Gentiles, may be counted worthy of peace from on high, and be comforted in that they were in misery, and caught, so to speak, in the net of sin, without possibility of escape: that having received the righteousness which is in Christ by faith, they may become pure, and skilful in every good work. For this reason they pray, "Thy will be done, as in "heaven, so in earth:" for as I said, the will of God over all is, that the dwellers upon earth should live holily, and piously, and without blame, being washed from all impurity, and diligent in imitating the spiritual beauty of the spirits above in heaven; so that the church on earth, being, as it were, the visible likeness and image of the "church of the firstborn" that Heb. xii. 23.
is above, may please Christ; by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON LXXV.

C. xi. 3. *Upon "Give us every day our needful bread."*

THOSE who possess earthly riches invite to their house such of their friends as they wish to honour, and setting before them a costly banquet, make them enjoy themselves, though providing for them nothing further than the satiating of the appetite. But the Saviour and Lord of all, feasts us not with bodily enjoyments; for this is profitless, and injurious even to the body itself: rather He banquets with spiritual feasts the hearts of those who would live virtuously, bestowing on them the saving doctrine of the gospel, by means of which a man becomes full of all good, and an heir of eternal life. And what I have said is clearly taught us in the passage now set before us. For when ye pray, He says, ye must say, "Give us every "day the bread of our necessity."

But some, perchance, may think and even say, that it is unsuitable and not fitting for the saints to ask of God these corporeal things; and may therefore divert what is said to a spiritual sense; and affirm that they ask not earthly bread, nor that for the body, but rather That Which came down from above, from heaven, and gave life to the world. And I too without all doubt would say, that it most becomes the saints earnestly to endeavour to be accounted worthy of spiritual gifts. We must, however, also understand, that though they ask simple bread, and this be what the Saviour bids them do, that their address to God is nevertheless free from all blame, and suitable to the piety of their lives. For examine what is the sense concealed in these words, and with what doctrines it is pregnant. For in that He commanded to ask for the bread, that is, for the food of a day, it is evident, that He does not permit them to possess any thing, but requires them rather to practise a saintlike poverty. For to ask is not the part of those who have, but of those rather who are in need of what the body indispensably requires, and cannot do without. Should then any one who is in want of nothing, say unto the

omniscient God, "Give us the bread of a day," he would of course seem to wish to receive in derision, or perchance even to ridicule the meaning of the command, and to imagine as some do, "That the Lord doth not see, neither the God of Jacob Ps. xciv. 7.
"understand." By this very command therefore, inasmuch as they ask what they have not, we may perceive, that He does not wish His disciples to set their desire upon wealth. And this He is found elsewhere clearly enjoining: "Be not anxious Mat. vi. 25.
"for yourselves, what ye shall eat, or what ye shall drink; "neither for your body what ye shall put on: for all these "things the Gentiles seek after. But seek ye chiefly the "kingdom of God and His righteousness: and all these things "shall be added unto you. For your heavenly Father knoweth "that all these things are needed by you."

The word ἐπιούσιος[a], applied here to the bread, some explain as meaning that which is coming, and about to be given in the future world, understanding it again spiritually: while others give the word a different sense. But if it be true, that the bread men make mention of when they pray, is that which is to be

[a] The meaning of the word ἐπιούσιος has greatly troubled interpreters: but the two explanations given by Cyril are the most important. Of these the first derives it from ἔπειμι, *to come upon*, or rather from the participle ἐπιοῦσα, which with ἡμέρα understood, signifies tomorrow. And Jerome even mentions that in the apocryphal Hebrew gospel the reading was לחם מחר *tomorrow's bread;* but it seems scarcely possible to suppose that our Lord commanded us to pray unto God to give us today tomorrow's bread. Nor is much gained by explaining that tomorrow's bread signifies that of the life to come; for it is even more improbable that according to S. Luke's reading, we are to pray for this to be given us "every day." Passing by Jerome's own rendering of supersubstantialem, which he substituted for the quotidianum of the old Latin version, and which is quite untenable, we have Cyril's second derivation from ἐπὶ and οὐσία, which he supports by the analogy of περιούσιος, a word coined by the LXX, as ἐπιούσιος was by the Evangelists. And this analogy is, I think, conclusive; for as περιούσιος means that which exceeds our absolute needs, and so is *abundant;* similarly ἐπιούσιος means that which just meets our absolute needs, and so is *barely sufficient*, or, as Cyril renders it, αὐτάρκης. The Syriac version of the gospels lately published by Dr. Cureton gives no help for the interpretation, being in S. Mat. ܘܠܚܡܢ ܐܡܝܢܐ ܕܝܘܡܐ ܗܒ ܠܢ "Give us our bread constant of the day," and in S. Luke, ܘܗܒ ܠܢ ܠܚܡܐ ܐܡܝܢܐ ܕܟܠܝܘܡ "Give us the constant bread of "every day." The Peschito, however, and Philoxenian both agree with S. Cyril in rendering it "our "necessary bread."

given them in the world to come, why do they add, "Give it "us every day?" For by this we may see, that what they request is their daily provision, asking not as loving wealth, but as free from all earthly anxiety. We must explain therefore *ἐπιούσιος* as meaning that which is necessary and sufficient. The blessed Paul has somewhere applied this phrase to Christ the Saviour of us all, with a slight alteration; for he said that
Tit. ii. 14. "He has prepared for Himself a people *περιούσιος*," using *περιούσιος* instead of *ἐπιούσιος*, and meaning a people sufficient, and not falling short of perfectness. When therefore they ask food for the day, understand, that they offer the request as men free from the desire of riches, and who count it their boast to be entirely destitute of earthly things.

For it is fitting for those who are appointed to the priesthood, to be free from all worldly distraction and care, whoring after none of those things which overwhelm men with necessary cares, and cast them as in a slough into the filth of worldly
1 Tim. vi. 10. lusts. "For the love of money is the root of all evil." And it is right that I should say to those who would renounce such faults, that they must strip off for the world what belongs to it, and deny these bodily things, and seek from God those things only which are necessary for existence, protesting as it were against the weakness of the body, which constantly requires food; and ready, were it lawful utterly to escape from it, and life could so be prolonged, even to accept this with great joy. For just as those who know how to contend in bodily strife, and are skilled in the combats of the games, strip off even their garments, and stand up manfully against the vigorous strength of their opponents; so also the saints, withdrawing from all worldly anxiety, and bodily lusts; and careless even of having abundance of food, and stripping as I said to oppose Satan and the enemies of the truth, apply themselves to the contests of the priestly office, and conquer as combatants. And the divine
2 Tim. ii. 4. Paul too somewhere said of those that war in the flesh: "No "man that warreth entangleth himself with worldly mer-"chandise, that he may please him who hath chosen him for a "soldier." For he goeth not forth to the combat laden with superfluities, but on the contrary only taking with him such equipments as are fit for warriors.

It becometh therefore the saints, as having a combat to wage, not only "against blood and flesh, but also against "magistracies and powers, and against the world-rulers of "this darkness, and against the spirits of evil in the heavenly regions," to be so well girt in mind, as not to be open to the grasp of those who resist them, and who war against the message which they proclaim. And it is right also for them to be single-minded, that is, to think only of those things which please the Lord, not being partly given up unto worldly anxiety, but being all of them entirely holy and without blame, so to make their conduct a sacrifice unto God. For it is written that "every sacrifice of the priest shall be a whole "burnt-offering." For the lives of the worldly are "divided[b]," according to the expression of the blessed Paul; but of the saints not so: but they are entirely consecrated, completely holy, emitting a sweet savour unto God: and this we say is a whole burnt-offering. But when ought that is unsaintly is found in any, it pollutes the sacrifice, alters and divides it: or rather filth is mingled with the ointment; for its sweet savour has utterly perished. But the love of money is an unsavoury thing; and the being anxious for the things of the body; for God has everywhere promised the saints that they shall not want. If then we do not believe that He will grant this, we become partakers of the unbelief of the Jews. For when God over all wonderfully and ineffably brought out for them water from the rock, they murmured at Him saying; "Can God "prepare a table in the wilderness?" And why can He not, and wherefore should He not give what He has promised? For all men of good character abide faithfully by their words: and how shall God Who transcends all, be false in ought that He hath promised? Men moreover, after having promised some good, are often too weak to fulfil their engagements: but He who knoweth no weakness, but rather is the Lord of powers, Who doeth whatsoever He will without labour and with ease, how shall not He accomplish whatsoever He promiseth unto men?

Eph. vi. 12.

Lev. vi. 23.

1 Cor. vii. 33.

Ps. lxxviii. 19.

[b] S. Cyril evidently punctuates this verse in the same way as the Vulgate; "The married man is "anxious about the things of the "world to please his wife, and is divided."

1 Pet. v. 7. "Casting therefore upon Him our care," let us ask of Him what sufficeth for life; food, that is to say, and clothing, and whatever is sufficient for us, avoiding all wish to be rich, as that which threatens us with destruction. For if such be our will, Christ will accept and bless us; by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

SERMON LXXVI.

And forgive us our sins: for we also forgive every one that is indebted unto us. C. xi. 4.

THE blessed prophet Isaiah, when revealing the way of salvation by the preaching of the Gospel, thus somewhere speaks: "There shall be there a level way, and it shall be "called the holy way." For it leads those who walk thereon unto holiness by a spiritual service, and a righteousness superior to the law. We remember also Christ, Who says to those who love Him; "Verily I say unto you, that unless your "righteousness be more than that of the scribes and pharisees, "ye shall not enter the kingdom of God." And I say that it is the duty of those who have been called by faith to the acknowledgment of the glory of our universal Saviour Christ, and have Him for their head, to delight in imitating His actions, and be in earnest in letting their light shine by holy conduct, such as was unknown to them of old time. "For all "things are become new in Christ." He requires therefore His disciples to be gentle, and slow unto anger, that so they may be able to say blamelessly in their prayers, "Forgive us "our sins: for we also forgive every one that is indebted "unto us." Oh! what great and admirable skill! what sagacious thought! or rather, oh! the depth of the riches, both of the wisdom and knowledge of God! He first commands them to ask forgiveness of the sins they commit, and then to confess that they also entirely forgive others: and if I may so say, they ask God to imitate the long suffering which they practise: and that same gentleness which they shew to their fellow servants, they pray that they may receive in equal measure from God, Who giveth justly, and knoweth how to shew mercy unto every man.

Is. xxxv. 8.

Mat. v. 20.

2 Cor. v. 17.

Come, therefore, and let us endeavour to perceive more clearly the meaning of the prayer, by entering upon a more extended and exact consideration of the passage before us. As I said, therefore, He has commanded us when we draw near to

say: "Forgive us our sins." And we will examine, if you please, what the benefit is which we receive from this. Those then who thus speak are not supercilious: they do not think great things of themselves: do not vaunt themselves over the weak:
Prov. xiii. 10. (Sept.) but, as Scripture saith, "they know themselves." For they are not like that ignorant and haughty Pharisee, who even made the Lord his witness, according to the parable which
Luke xviii. 10. says: "Two men went up into the temple to pray; the one a "Pharisee and the other a publican: and the Pharisee stood "and said thus: God, I thank Thee that I am not as the rest "of mankind, extortioners, unjust, adulterers; or as this pub-"lican. I fast twice in the week; and tithe every thing I "possess. But the publican stood afar off, smiting upon his "breast, and saying; God, be merciful to me a sinner. I say "unto you, that this one went down to his house justified ra-"ther than the other." Observe therefore how ruinous it is to vaunt oneself over those who are weak, imagining that our conduct is in no respect whatsoever worthy of blame. We
James iii. 2. ought rather to consider and reflect, that "in many things we "all of us are guilty," and, so to speak, are always in sins,
Ps. xix. 12. sometimes even involuntarily: for it is written; "Who can "understand his offences?" We find also the blessed Psalmist very anxious in making his supplications to God, and plainly
Ps. xix. 13. saying: "Both cleanse me from my secret doings: and from "the deeds of others spare Thy servant, lest they overpower "me: then shall I be blameless, and purified from great sin." And further also, the very patient Job offered sacrifices for the unknown, or rather undiscovered sins of his sons, considering
Job i. 5. and saying; "It may be my sons have spoken evil in their "heart against God." We remember also the very wise Paul,
1 Cor. iv. 4. who, when he had written, "For I am not conscious of any "fault in myself:" thoughtfully added, "but I am not hereby "justified: but He That judgeth me is the Lord."

It is therefore greatly to our profit constantly to fall down before God, Who loveth what is good, and say, Forgive us our
Is. xliii. 26. sins. For He said by one of the holy prophets, "Declare thou "first thy unlawfulnesses, that thou mayest be justified." And inasmuch as this was not unknown to the blessed David, he
Ps. xxxii. 5. thus sings; "I said that I will confess of myself my iniquity "unto the Lord; and Thou forgavest the wickedness of my

"heart." For God readily accepts, and has mercy on those who do not forget their offences, but fall down before Him, and ask of Him forgiveness: but He is severe, and very justly so, upon the obdurate and the proud, and on him who in his great ignorance acquits himself of blame. For He said unto one thus disposed, "Behold, I have a suit against thee, because thou Jer. ii. 35. "sayest, I have not sinned." For who can boast that he has a pure heart? or who can have confidence that he is undefiled by sins? The road then to salvation, and which delivers those who earnestly walk thereon from the wrath of God, is the confession of offences, and to say in our prayers to Him Who purifieth the wicked, Forgive us our sins.

There is also another way in which it benefits us. For those verily who own that they have sinned, and wish to obtain pardon from God, necessarily fear Him, as One Who is about to be the Judge: they are not forgetful of God's terrible judgment-seat. For, as the very wise Paul writes; "We shall all 2 Cor. v. 10. "be manifested before the judgment seat of Christ, that every "man may be requited for the things done by the body, according to what he hath done, whether it be good, or whether "it be bad." Those in whose mind the conviction is present, that they must stand before Him, and make their defence; and if they are accused of wicked conduct, will suffer bitter punishment; but will be praised, if they have well and wisely lead the life that is in the flesh on earth; thirst, on the one hand, for the forgiveness of the sins they have already committed, that they may escape the unending torment and eternal punishment: and, on the other, they hasten to live uprightly and blamelessly, that they may receive the crown that becometh the excellence of their lives. For so will the Judge be gentle towards them, nor remember evil: "for the iniquity, He saith, Ezech. xxxiii. 12. "of the wicked shall not harm him in the day that he shall "repent of his iniquity."

And let not any one imagine that it is lawful for men without distinction to say, "Forgive us our iniquities." For it is not fitting for those who still continue in wickedness, and wish to do so to the last, to say, Forgive us our sins: but for those rather, who have abandoned their former wicked deeds, and now earnestly desire to live as becometh saints. Were it not so, nothing would prevent men who are still wicked, smiters of their

fathers, and matricides, and adulterers, and sorcerers, and whoever are guilty of these most abominable crimes, to continue in the practice of them, and cherish their evil propensities unchanged, and be polluted by the pursuit of every thing that is base; and nevertheless to draw near, and presumptuously say, "Forgive us our sins." For with good reason the Saviour of all and Lord did not conclude this clause of the prayer at this point, but commanded us to add, "For we "also ourselves have forgiven every one who is indebted to "us." But this is fitting only for those to say, who have chosen a virtuous life, and are practising without remissness
Rom. xii. 2. that will of God, which, as Scripture saith, is "good and ac-"ceptable and perfect." These honour a long-suffering temper, and acquit of all blame those who have wronged them: and even though any one afflict them, they think nothing of the matter. To be slow then unto anger, is a virtue altogether
Rom. xiii. 10. excellent, and the fruit of that love which the wise Paul even declares to be "the fulfilling of the law."

And consider, I pray, the exceeding beauty of this virtue, even from the deformity of the vice opposed to it. For irascibility is in truth a serious malady, and whoever is subject to it in mind becomes irritable and morose, harsh and obdurate, the abode and habitation of wrath and vexation; and this long continued, and that cannot be charmed away. Ever doth he behold with evil eyes whoever has wronged him: he watches him sternly; seeks for time and place in which to injure him: and that generally not in equal measure, but many times greater than the wrong: he is secret and plotting. Is not such a one full of all deformity, hateful to God, and rejected
Prov. xii. 28. (Sept.) by Him, and therefore in utter misery? "For the ways of "the angry," as it is written, "are to death." But he who is
φιλοσοφία. simple, and not irascible, is full of forbearance, and that not so much the forbearance which men practise, as that which cometh from above, and from God. His heart is not subject to the fester of vexation: it masters its anger, and repels the bitter feelings which spring therefrom. He is forgiving, kind to his companions, gentle and affable, and humbles himself to the infirmity of his neighbour. Such was the character of the disci-
1 Cor. iv. 12. ples of the Saviour: for the blessed Paul wrote; "Being "reviled, we bless: being persecuted, we bear patiently: being

"defamed, we entreat." For they have grown like their Lord, "Who, when He was reviled, reviled not again: and when He suffered, threatened not; but committed His cause to Him that judgeth righteously." 1 Pet. ii. 23.

We must ask, therefore, of God the forgiveness of the sins we have committed, when we have ourselves first forgiven whoever have offended in ought, provided that their sin is against us, and not against the glory of the supreme God. For over such actions we are not lords, but only over those which have been committed against ourselves. And by thus forgiving the brethren what they do unto us, we shall then certainly find Christ, the Saviour of all, gentle and ready to shew us mercy: by Whom and with Whom to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXXVII.

C. xi. 4. *And lead us not into temptation.*

O ALL ye who love the divine will, and are enamoured of a blameless life, draw near unto God over all, and say,
Ps. xxv. 4. "Shew me Thy ways, O Lord, and teach me Thy paths." For all wisdom and understanding is from Him; and the knowledge of all good cometh unto us from above from the supreme throne, as from a fountain; and no man can accomplish any thing praiseworthy, unless he receive the ability
John xv. 5. from Him. And this He teacheth us Himself, saying, "Without Me ye can do nothing." He therefore Who giveth to every man all things whatsoever wherein they can justly glory, now leadeth us on to another of those things which are necessary to salvation. For He commands us when we are instant in prayer to say, "Lead us not into temptation."

With these words Luke concludes the prayer; but Matthew
Mat. vi. 13. is found to add, "but deliver us from evil." And there is a certain close connection in the clauses: for plainly it follows from men not being led into temptation, that they are also delivered from evil; or perchance, were any one to say, that the not being led into it is the same as the being delivered from it, he would not err from the truth. But let us consider this: Does the Saviour and Lord of all wish His friends to be cowardly? Are they to be lazy and abject, and in earnest rather in avoiding the contest than in winning renown? And
Ps. xxxi. 24. yet the Spirit said in the book of Psalms, "Be strong, and let "your heart be firm, all ye who trust in the Lord." And the
Mat. v. 10. Saviour Himself somewhere saith, "Blessed are they who are "persecuted for righteousness' sake: for theirs is the kingdom "of heaven." If then He crown with such splendid honours him who is persecuted, and to be persecuted is undeniably a temptation [m], in what sense does He command them to avoid temptation? For certainly it is not inactivity, and an unprofitable dilatoriness, and a thankless sloth, which render those trained for gymnastic contests successful, and worthy of honours, and

[m] Or in more modern language a *trial*, which is the strict meaning of temptation, a derivative of *tento*.

the clapping of hands, but, on the contrary, severe toil. Moreover, it is not in time of peace that one sees the man who is well acquainted with the tactics of war, and bold withal, and tried in battle, but he must have shewn himself a hardy combatant against the enemy. And why then does Christ, so to speak, even hamstring those who love Him, by making them say, "Lead us not into temptation."

To this we reply, gathering after our manner those ideas which are best, that He does not wish His followers to be abject, nor yet indolent in any other way; that He even incites them to courageousness in all things praiseworthy, saying, "Enter in at the strait door: for narrow is "the door, and strait the way, that leadeth unto life, and "few are they who find it." There must therefore be in us an unchangeable and manly spirit of ardour: and a mind patient in endurance, such as was that of the blessed Paul, who said, "Who shall separate me from the love of Christ? Shall "tribulation, or distress, or persecution, or famine, or naked- "ness, or danger, or the sword?" But even though we be thus minded, and attain to these measures of manliness, yet we must think humbly of ourselves, being "poor in spirit," according to the Saviour's word, and not imagine that always and necessarily we shall conquer all temptations. For sometimes an unendurable alarm falling upon the mind of a man terrifies it into abject fear; as also does Satan, who hates whatever is good; and the severity of the temptation unbends sometimes even the most courageous mind. So do the violent and unendurable blows of the waves dash to pieces a firmly built and well-manned ship: and so does a dense mass of darts shot from the hands of the enemy put to flight the most steadfast soldier. No one therefore ought to be over-confident, or rash in encountering temptations, even though he be brave in mind: but rather let us reflect upon the infirmity of our mind, and fear with soberness, lest perchance we prove a cause of ridicule to our tempters, by not being able to bear the brunt of the battle.

Mat. vii. 13.

Rom. viii. 35.

Mat. v. 3.

Let us therefore pray that we may not be tempted: for it is a thing difficult to escape from, and difficult to most men to endure unto the end. But when the conjuncture summons us of necessity thereto, then indeed, exerting all our strength, we

must enter the conflict, and struggle for our souls, nothing fearing, but, on the contrary, calling to mind what Christ the
Mat. x. 28. Saviour of all said to us; "Fear ye not them who kill the "body, but cannot kill the soul; but rather fear Him Who is "able to destroy both soul and body in hell." As also that
Jam. i. 12. holy apostle who thus wrote, "Blessed is the man that en-"dureth temptation: who, when he is proved, shall receive the "crown of life, which God hath promised to them that love "Him."

There are however many kinds of temptation; of which two are of universal occurrence, and common and very general. And what these are it behoves us to tell. There are in the world many heresies; false apostles, and false teachers, who gathering the wearisomeness of frigid inventions, and glorying in the arts of worldly wisdom, adulterate the language of the sacred proclamations, and multiply blasphemous words against
Ps. lxxv. 5. their own pates: and as the Psalmist saith, "they set up their "horn on high, speaking iniquity against God:" yea, and against God the Word the Maker of all, Who, they say, is to be reckoned among those things that were made by Him; and is a servant, and not a son; and a creature, and not the Lord. These, resisting the champions of the truth, persecute those whose choice it is to hold sound doctrine, and who defend the divine glory, and endeavour to crown the only-begotten Word of God with incomparable praises. When therefore any temptation arrive on this account, be not thou found one who throws away his shield, nor a soldier who runs from the battle, nor an athlete destitute alike of skill and courage. Wish not an unseasonable peace, the cause of future ruin; but remember that
Mat. x. 34. Christ the Saviour of all said, "Think not that I am come to "bring peace upon earth; I am not come to bring peace, but "a sword." And if perchance it happen that the persecutors possess worldly power, fear not the harm they can do thee, nor the danger even of blood, and the risk of life; but remember
1 Pet. iv. 19. again the exhortation of the holy apostle, who says, "There-"fore let those also who suffer according to the will of God "commend their souls to a faithful Creator." And again,
1 Pet. iv. 15. "For let no one of you suffer as a thief, or as an evil doer, or "as one busy with other men's things; but if as a Christian, "let him not be ashamed, but glorify God on this account."

For it follows as a matter of course upon having to suffer, that we shall justly be accounted worthy of eternal honours. The struggle is not unrewarded; the labour is not in vain; for as Paul said, "God is not unrighteous to forget your labour and "your love, which ye have shewed in His Name." These then are the conflicts ordained for all who fear God, to give the proof of him who knoweth how to endure patiently. For the blessed martyrs are crowned, as "having fought a good fight, "and finished their running, and kept the faith."

Heb. vi. 10.

2 Tim. iv. 7.

Furthermore, other kinds of temptations there are besides this, common, so to speak, to every one, but which happen to each one differently. For as one of the holy apostles said, "Let no man say when he is tempted, I am tempted of God; "for God doth not tempt with evils: neither doth He tempt "any one. But every one is tempted, when he is drawn away "and enticed of his own lust. And afterward lust, having "conceived, bringeth forth sin: and sin when it is consum-"mated bringeth forth death." A struggle therefore and great danger is laid upon every one, lest he fall into sin, and be led away from that which is seemly, wandering into wrongful deeds. Violent is the force of passions, and there wars against the mind of every one a motley crowd and furious multitude of base pleasures. For some humble men into fleshly lust and filthy lewdnesses; while others lead them to the desire of gain, making their victims lovers of sordid hoards, and drawing them on to every blameful crime. Well therefore does it become us who are exposed to such serious evils, even though as yet we have not fallen into them, to pray, saying, "Lead us "not into temptation, but deliver us from evil." For it were good for a man to run his course apart from evil: but if temptation assail, then be brave and unconquerable; rebuke the flesh, put a bridle on the mind, ask aid of God, the safety vouchsafed by power from on high. Be established and confirmed, not feeble, not easy to be ensnared; rather be cautious, and a lover of God more than a lover of pleasure: for then He will aid thee and grant thee victory Who is Saviour and Lord of all: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

James i. 13.

SERMON LXXVIII.

C. xi. 5–10. *And He said unto them, Who of you shall have a friend, and shall go to him at midnight, and say unto him, Friend, lend me three loaves: for my friend has come to me from the way, and I have nothing to set before him. And he from within shall answer and say, Trouble me not: lo! the door is shut, and the children are with me in bed: I cannot rise and give thee. I say unto you, that though he will not rise and give him, because he is his friend; because of his urgency he will rise and give him as many as he needeth. And I also say unto you, Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth: and whosoever knocketh, it shall be opened unto him.*

THE language of the divinely inspired Scripture is constantly, so to speak, profound; nor will it bend itself for those to be able to understand it who merely wish to do so, but only for those who know how to search it well, and are enriched with the divine light in their mind, by means of which they attain unto the meaning of hidden truths. Let us therefore ask for the understanding which cometh from above, from God, and the illumination of the Holy Ghost, that we may attain to a correct and unerring method, whereby we may be enabled to see the truth contained in the passage set before us.

We have heard then what the Saviour said in the parable now read to us, which if we understand we shall find to be laden with benefits. And the order of the ideas is very wonderful. For the Saviour of all had taught at the request of the holy apostles, in what way we ought to pray. But it was possible that those who had obtained from Him this precious and saving lesson, might sometimes make indeed their supplications according to the pattern given them, but would do so wearily[n] and lazily. And so, when not heard at their first or

[n] Neither the Syriac nor Aquinas contain the negative found in the Greek, which reads, μὴ ἀψικόρως δὲ τοῦτο δρᾶν μηδὲ ῥαθύμως.

second prayer, would desist from their supplications, as being unavailing to their benefit. In order therefore that we may not experience this, nor suffer the injury that would result from such littleness of mind, He teaches us that we must diligently continue the practice, and in the form of a parable plainly shews that weariness in prayer is to our loss, while patience therein is greatly to our profit: for it is our duty to persevere, without giving way to indolence. And this He teaches us by saying, that " though he will not rise and give him " because he is his friend, because of his importunity he will " rise and give him as many as he needeth."

And now come, and let us transfer to the truth what was shewn in the form of a parable. Be urgent in prayer; draw near unto God Who loveth to be kind; and that very constantly. And if thou seest that the gift of grace is delayed, yield not to weariness: despair not of the expected blessing: abandon not the hope set before thee; nor further foolishly say within thyself, 'I have drawn near frequently; I have 'gained absolutely nothing; I have wept, and received not; I 'have supplicated, but not been accepted: for of all I asked, 'nothing has been accomplished.' Rather think thus within thyself, that He Who is the universal treasure house better knoweth our state than we do, in that He weigheth to every man what is due and suitable to him. Thou askest sometimes what is beyond thy measure; thou wishest to receive those things of which thou art not yet worthy. The Giver Himself knoweth the time suitable for His gifts. Earthly fathers do not immediately and without discretion fulfil the desire of their sons: but often delay in spite of their asking, and that not because they have a grudging hand, nor again because they regard (merely) what is pleasant to the petitioners, but as considering what is useful and necessary for their good conduct. And how will that rich and bounteous Giver neglect the due accomplishment for men of what they pray for, unless of course, and without all doubt, He knows that it would not be for their benefit to receive what they ask? We must therefore offer our prayers to God with knowledge, as well as with assiduity: and even though there be some delay in thy requests, continue patiently with the vintagers, as being well assured that what is gained without toil, and readily won, is usually despised:

whereas that which is gathered with labour is a more pleasant and abiding possession.

But perchance to this thou sayest; 'I draw near frequently, 'making requests; but the vintage therefrom has wandered 'far away. I am not slothful in supplications, but persevering 'and very importunate: who will assure me that I shall 'receive? who is my security that I shall not labour in vain?' "Therefore I also say unto you;" and it is the Bestower of divine gifts Who Himself enters, and speaks;—"I also say unto "you, Seek, and ye shall find; knock, and it shall be opened "unto you: for every one that asketh receiveth; and he who "seeketh findeth: and whosoever knocketh, it shall be opened "unto him." In these words, "I say unto you" has the full force of an oath: not that God is false, even though the promise be not accompanied with an oath; but to shew that the littleness of their faith was groundless, He sometimes confirms His hearers by an oath. For the Saviour is also found in many places prefacing His words by saying, "Verily, verily, I say "unto you." As therefore He makes this very promise on oath, it is not a thing free from guilt to disbelieve it.

In telling us therefore to seek, He bids us labour: for by labour, that which is needed is always, so to say, found; especially when it is something fit for us to possess. He who knocks, not once merely, but again and again, rattles the door with his hand, it may be, or with a stone, so that the master of the house, unable to endure the annoyance of the knocks, will open it even against his will. Learn therefore, even from what happens among us, the way to gain that which is to thy profit. Knock, be urgent, ask. So must all act who ask any thing
1 Thess. v. 17. of God: for wise Paul writes, "Pray without ceasing." We are in need of urgent prayer, because many are the turmoils of worldly matters which encircle us around: for that many headed serpent greatly distresses us, involving us sometimes in unexpected difficulties, that he may humble us unto baseness and manifold sin: and, besides this, there is also the inbred law of voluptuousness lurking in our fleshly members, and warring, as
Rom. vii. 23. Scripture saith, "against the law of our mind:" and lastly, the enemies of the doctrines of truth, even the impure and polluted gangs of heretics, oppose those who wish to hold correct opinions. Constant and earnest prayer therefore is necessary.

For arms and the implements of warfare are needed for soldiers, that they may be able to overcome those who are drawn up against them: and for us prayer, "for our weapons," as Scripture saith "are not carnal, but mighty to God." 2 Cor. x. 4.

And this too we ought to add, as being in my opinion amply sufficient to quicken us unto prayer. The Saviour and Lord of all is seen again and again passing the night in prayer. And when too He was about to undergo His saving passion upon the precious cross, He knelt down and prayed, saying; "Father, Mat. xxvi.
"if it be possible, let this cup pass from Me." Was this because 39.
Life was afraid of death? Was it because there was no escape for Him from the net, no deliverance from the snare, in that the hand of the Jews was mightier than His power? And how is it not altogether abominable to think or speak thus? He was by nature God, and the Lord of powers, even though He was in form like unto us. Of His own will He took upon Him the suffering upon the cross, because He was the helper of us all. What need was there then of prayer? It was that we might learn that supplication is becoming and full of benefits, and that we must be constant in it whenever temptation befal, and the cruelty of enemies press upon us like a wave.

And to put it in one more light; for man to converse with God is a very great honour to human nature. And this we do in prayer, being commanded to address the Lord as Father; for we say, Our Father. But if He be a Father, necessarily He both loves and generously cherishes His sons, and honours them of course, and counts them worthy of indulgence. Draw near therefore in faith with perseverance, as being well assured that to those who ask urgently Christ bows His ear: by Whom and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXXIX.

C. xi. 11–13.
τὶς δὲ S.
om. ἐξ s.
om. ὁ υἱὸς S.
om. ἄρτον . . ἢ καὶ B.
add. αἰτήσῃ αὐτὸν S.
om. ἢ καὶ S.
add. μὴ GTs.
πνεῦμα ἀγαθὸν S.

And which of you that shall ask his father bread, will he offer him a stone? or if he ask of him a fish, will he for a fish offer him a serpent? If he ask an egg, will he offer him a scorpion? If ye therefore, who are evil, know how to give good gifts to your children; how much more shall the heavenly Father give a good spirit to them that ask Him?

TO love instruction and be fond of hearing becometh saints: but those who are thus minded must, I say, keep in remembrance, and store up in the treasure-house of their heart, whatsoever has been spoken by those who are skilful in teaching right doctrine, and whose study it is ably to initiate men in the truth. For this is both profitable to themselves for their spiritual improvement; and besides, it rejoices the teacher, just, for instance, as the seed also gladdens the husbandman when it springs up, as having been well covered in the furrow, and escaped being the food of birds. Ye therefore remember that at our last meeting we addressed you on the duty of praying without ceasing, and making supplication continually in offering our requests unto God: and that we must not give way to any littleness of soul, nor at all grow weary, even though He somewhat delay His gift, considering that He knoweth whatsoever is to our benefit, and that the fitting season for His bounties is not forgotten by Him.

And in to-day's lesson from the gospel, the Saviour again teaches another point most useful for our edification. And what this is, come, that we may declare it as to sons. We sometimes draw near to our bounteous God, offering Him petitions for various objects, according to each one's pleasure: but occasionally without discernment, or any careful examination what truly is to our advantage, and if granted by God would prove a blessing; and what would be to our injury if we received it. Rather, by the inconsiderate impulse of our fancy, we fall into desires replete with ruin, and which thrust the souls of those that entertain them into the snare of death and the meshes of hell. When therefore we ask of God ought of

this kind, we shall by no means receive it: on the coutrary, we offer a petition fit only for ridicule. And why shall we not receive it? Is the God of all weary of bestowing gifts upon us? By no means. Why then, some one forsooth may say, will He not give, since He is bounteous in giving? Let us learn of Him; or rather, thou hast already heard Him here saying, "What[o] man is there of you, whom if his son ask bread, "will he give him a stone?" Understand, he says, by an image or plain example taken from what happens among you, the meaning of what I say; Thou art the father of children; thou hast in thee the sharp spur of natural affection towards them; in every way thou wishest to benefit them: when therefore, He says, one asks of thee bread, without delay and with pleasure thou givest it, as knowing well that he seeks of thee wholesome food. But when, from want of understanding, a little child that knows not yet how to distinguish what it sees, nor moreover what is the service and use of the various objects that fall in our way, asks for stones to eat, dost thou, He says, give them, or rather dost thou not make him desist from any such desire as would be to his injury?

And the same reasoning holds good of the serpent and fish, and the egg and scorpion. If he ask a fish, thou wilt grant it: but if he see a serpent, and wish to seize it, thou wilt hold back the child's hand. If he want an egg, thou wilt offer it at once, and encourage his desire after things of this sort, that the infant may advance to riper age: but if he see a scorpion creeping about, and run after it, imagining it to be something pretty, and as being ignorant of the harm it can do, thou wilt, I suppose, of course stop him, and not let him be injured by the noxious animal. When therefore He says, "Ye who

[o] In quoting the text at the commencement of the sermon, S. Cyril reads *τίς δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ἄρτον*; supported by one or two of the best MSS.; here however he reads, *τίς δέ ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον*; This however is not to be regarded as a different reading, but as a substitution of the words of S. Matthew's Gospel for those of S. Luke: and I may notice here, that though commenting upon S. Luke's Gospel, yet, wherever there is any difference, S. Cyril constantly adopts the words of S. Matthew: from which I conclude that he knew that gospel best, and that his memory therefore suggested to him its readings in preference to any other. Caution therefore is necessary in quoting S. Cyril as an authority for any reading in the other Gospels which agrees verbatim with S. Matthew.

"are evil;" by which He means, ye whose mind is capable of being influenced by evil, and not uniformly inclined to good like the God of all; "ye know how to give good gifts to your "children: how much more shall your heavenly Father give a "good spirit to them that ask Him?" And by "a good spirit" He means spiritual grace: for this in every way is good, and if a man receive it, he will become most blessed, and worthy of admiration.

Most ready therefore is our heavenly Father to bestow gifts upon us: so that whosoever is denied what he asks, is himself the cause of it: for he asks, as I said, what God will not give. For God wishes us to be holy and blameless, and to advance uprightly and boldly in every good work; walking apart from every thing that defiles, and from the love of fleshly pleasure, and rejecting the anxieties of worldly pursuits; not involving ourselves in worldly business; not living profligately and carelessly; not delighting in unruly pleasures; nor moreover practising a dissolute mode of life; but desiring to live well and wisely, and in accordance with God's commands, making the law which He gave us the regulator of our conduct, and earnest in the pursuit of whatever tends chiefly to our edification. If therefore thou wishest to receive ought of this kind, draw near with joy: for our Father Who is in heaven, because He loveth virtue, will readily incline His ear.

Examine therefore thy prayer: for if thou askest ought by receiving which thou wilt become a lover of God, God, as I said, will grant it: but if it be any thing unreasonable, or that is able to do thee an injury, He will withhold His hand: He will not bestow the wished-for object; in order that neither He may give ought of an injurious nature,—for this is completely alien from Him,—nor thou be harmed thyself by receiving it. And let me explain how: for which purpose I shall bring forward examples. When thou askest for wealth, thou wilt not receive it of God: and why? Because it separates the heart of man from Him. Wealth begets pride, voluptuousness, and the love of pleasure, and brings men down to the pitfalls of worldly lusts. And so one of the disciples of our Lord has
James iv. 1. taught us, saying; "Whence are there wars, and whence "quarrels among you? Is it not hence; from your lusts, that "war in your members? Ye lust, and have not: ye seek, and

"find not: ye ask, and receive not, because ye ask wickedly, "that ye may spend it on your pleasures." When thou askest worldly power, God will turn away His face: for He knows that it is a most injurious thing to those who possess it. For constantly, so to speak, charges of oppression attach themselves to those who possess worldly power: and those are for the most part proud, and unbridled, and boastful, who are set in temporal dignities. When thou askest for any to perish, or be exposed to inevitable tortures, because they have annoyed or molested thee in any way, God will not grant it. For He willeth us to be long-suffering in mind: and not to requite any one with evil for evil, but to pray for those who spoil us: to do good to those who injure us, and be imitators of His kindness. For this reason Solomon was praised; for when offering up prayers unto God, he said: "And thou shalt give Thy servant 1 Kings "a heart to hear, and to judge Thy people righteously." And iii. 9. it pleased the Lord that Solomon asked this thing. And what did God, Who loveth virtue, say to him? "Because thou hast "not asked for thee many days: nor hast asked the lives of "thy enemies; but hast asked for thee understanding, and to "hear judgment: behold! I have done what thou spakest: "behold! I have given thee a heart prudent and wise."

Do thou therefore ask the bestowal without stint of spiritual gifts. Ask strength, that thou mayest be able manfully to resist every fleshly lust. Ask of God an uncovetous disposition; long suffering; gentleness; and the mother and nurse of all good, I mean, patience. Ask calmness of temper; continence; a pure heart; and further, ask also the wisdom that cometh from Him. These things He will give readily: these save the soul: these work in it that better beauty, and imprint in it God's image. This is the spiritual wealth; the riches that hath never to be abandoned: these prepare for us the lot of the saints, and make us members of the company of the holy angels; these perfect us in piety, and rapidly lead us onward to the hope of eternal life, and make us heirs of the kingdom of heaven, by the aid of Christ, the Saviour of us all; by Whom, and with Whom, to God the Father be praise and dominion, with the Holy Ghost, for ever and ever, Amen.

SERMON LXXX.

C. xi. 14-18.

κωφόν BS. καὶ αὐτὸ ἦν κωφ. GTs. *And He was casting out a dumb devil: and it came to pass, when the devil was gone out, the dumb spake. And the multitudes wondered: but some of them said, He casteth*
om. τῷ S. *out devils through Beelzebub, the prince of the devils: and others tempting, sought of Him a sign from heaven. But He, knowing their thoughts, said unto them; Every kingdom divided against itself is laid desolate: and a house against a house falleth. And if Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Beelzebub.*

1 Kings xix. 10. "I HAVE been very jealous for the Lord," as Scripture saith; and I too would say, fixing an accurate attention upon the lessons from the Gospel set before us, that the frantic tongue of Israel was bold and unbridled in insult, tyrannized over by harsh and unrestrainable wrath, and vanquished by unappeasable envy. For consider how, so to speak, they were even gnashing their teeth at Christ, the Saviour of all, because He made the multitudes wonder by His many divine and astonishing miracles; and because the very devils cried out at His ineffable and godlike power and authority. And this, I suppose, was what was celebrated by David when thus ad-
Ps. lxvi. 3. dressing Him: "Through the greatness of thy power shall "Thy enemies be found liars unto Thee."

But the reason for which those who warred against His glory thus acted, this lesson plainly teaches us. "There was "brought unto Him one who was possessed with a dumb "devil." Now dumb devils are, so to speak, difficult for any one whatsoever of the saints to rebuke; and are more obstinate than any other kind, and excessively audacious. But there was nothing difficult to the all-powerful will of Christ, the Saviour of us all. For He immediately set the man who was brought to Him free from the wicked and impure devil; and he whose tongue had before been closed by door and lock, once again

poured forth his customary speech. For we say that he is called dumb in this passage as being without tongue, that is, without speech.[p] And upon the accomplishment of this wonderful act, the multitude extolled Him with praises, and hastened to crown the worker of the miracle with godlike honour.

But certain of them, it says, being Scribes and Pharisees, with hearts intoxicated with pride and envy, found in the miracle fuel for their malady; and not only did they not praise Him, but betook themselves to the very opposite. For having stripped Him of the godlike deeds He had wrought, they assigned to the Devil almighty power, and made Beelzebub the source of Christ's might. "For by him, they said, He casteth "out devils." And[q] others being afflicted, so to speak, with a kindred wickedness, and running without discernment into a disgraceful forwardness of speech, and being stung by the like goadings of envy, required, it says, to see of Him a sign from heaven; calling out, as it were, and saying, 'Even if Thou hast 'expelled from a man a bitter and malicious demon, that as yet 'is no such great matter, nor worthy of admiration. What as 'yet is done is no proof of divine ability. We see nothing as 'yet equal to the miracles of old. Shew us some deed of which 'there is no doubt of its being wrought by power from above. 'Moses made the people pass over, having causedthe sea that 'was between to become capable of being walked upon: the waters 'were piled up like a wall. He smote the rock with his rod, and 'made it the mother of rivers, so that fountains burst forth 'from the flinty stone. Likewise also Jeshua, his successor, 'made the sun stand still in Gibeon, and the moon in the valley 'of Arnon. He laid bonds on the streams of Jordan. But Thou 'shewest no such deed as these. Thou castest out a devil: this 'authority the prince of the devils, even Beelzebub, grants to 'men. Of him Thou borrowest the power of doing those things,

[p] Mai inserts here a passage, ascribed, however, he says, in the MS. to Chrysostom, as well as Cyril, to the effect that the man's dumbness was not owing to any physical defect, but to the guile of the demon. And that as he could not speak for himself, Christ does not ask of him a confession of faith, as was His usual custom.

[q] Again Mai inserts a few lines from A., which break the order of the construction, and apparently are only a heading gathered by some Catenist from what precedes to serve as an introduction to the following passage.

'which in unlearned and ignorant people beget wonder.' Such were their froward fault-findings. For the fact of their wishing to ask a sign from heaven proves nothing else than that they entertained such thoughts as these respecting Him.

And what said Christ to these things? First, indeed, He proves Himself to be God, by knowing even that which was secretly whispered among them: for He knew their thoughts. And it is an act that altogether belongs to God, to be able to know what is in the mind and heart, and even what is spoken anywhere by men secretly. To draw them away then from so obdurate a crime, He says, that "Every kingdom di-"vided against itself is laid desolate: and a house against a "house falleth. And if Satan be divided against himself, how "shall his kingdom stand?" For He well might have said to those who babbled thus foolishly about Him, Ye depart from the right way: verily ye err, and without doubt are ignorant of My nature. The greatness of My might, and the splendour of My glory, is unperceived by you. Moses was a servant: I am Lord. He was the minister of the law: but I the legislator; for I am by nature God. He was the minister of the signs; but I the doer of them, and the worker of the miracles. I divided the sea: it was the work of My power, that the waters were divided, and the people passed over: I displayed the flint stone as the mother of rivers. I made the sun stand still in Gibeon, and the might of My commands stayed the moon in the valley of Arnon. It was I Who laid bonds on the streams of Jordan. Had He, however, used words such as these, it is perhaps not improbable to imagine that they would have conceived in them a yet more violent flame of envy: for they would at once have said, 'He exalts Himself above the 'glory of the saints: He boasts Himself over the illustrious 'patriarchs, who, He says, were nothing: He appropriates to 'Himself their glory.' And they would have added to these other words, which in unlearned persons would have given occasion for wickedness towards Him.

Very wisely therefore, omitting these things, He proceeds to arguments, drawn indeed from common things, but which have the force of truth in them; "For every kingdom," He says, "divided against itself, becomes desolate; and every "house against a house, falleth: and if Satan be divided

"against himself, how shall his kingdom stand?" For[r] that which establishes kingdoms is the fidelity of subjects, and the obedience of those under the royal sceptre: and houses are established when those who belong to them in no way whatsoever thwart one another, but, on the contrary, accord both in will and deed. And so I suppose it would establish the kingdom too of Beelzebub, had he determined to abstain from every thing contrary to himself. How then does Satan cast out Satan? It follows then that devils do not depart from men of their own accord, but retire unwillingly. Satan, He says, does not fight with himself. He does not rebuke his own satellites. He does not permit himself to injure his own armour-bearers. On the contrary, he aids his kingdom. It remains therefore for you to understand, that I crush Satan by divine power.

So must we be persuaded who believe in Him, and have departed far away from the wickedness of the Jews. For what is at all impossible to that Almighty right hand? Or what is great and difficult to Him, Who can accomplish every thing by His will alone? He Who established the heavens, and founded the earth, Who is the Creator of all, Who is perfect power, how can He be in need of Beelzebub? Oh, thoughts never to be spoken! Oh, wickedness never to be endured! A people foolish and without understanding! Very justly may one say of the Israelites, "They have eyes, and see not: they have "ears, and hear not." For though they were spectators of the wonderful deeds wrought by Christ, and by the holy prophets, and heard of them, and knew them long before, nevertheless they continued obdurate and intractable. Therefore "they eat the fruit of their way," as Scripture saith. But let us be earnest in extolling Christ with endless praises; for thus shall we be heirs of the kingdom of heaven, by the gift of the same Christ: by Whom, and with Whom, to God the Father be praise and dominion with the Holy Ghost, for ever and ever, Amen.

Mark viii. 18.

Prov. i. 31.

r Cramer has this passage, cf. p. 92, but says that it is referred in the MS. to Ἀκύλ., by whom he supposes Apollinarius to be meant. As it follows, however, another passage from Cyril, it is probably some contraction of his name, with α for ὁ αὐτός prefixed. Mai also contains the passage, but ascribes it to its proper author.

Here ends the first portion of the Explanation of the Evangelist Luke, by the holy Cyril, Patriarch of Alexandria; containing eighty Sermons.

Blessed be God for ever; and praised be His Name for generations.

Glory be to the Father, and to the Son, and to the Holy Ghost, now and always, and for ever and ever, Amen and Amen.